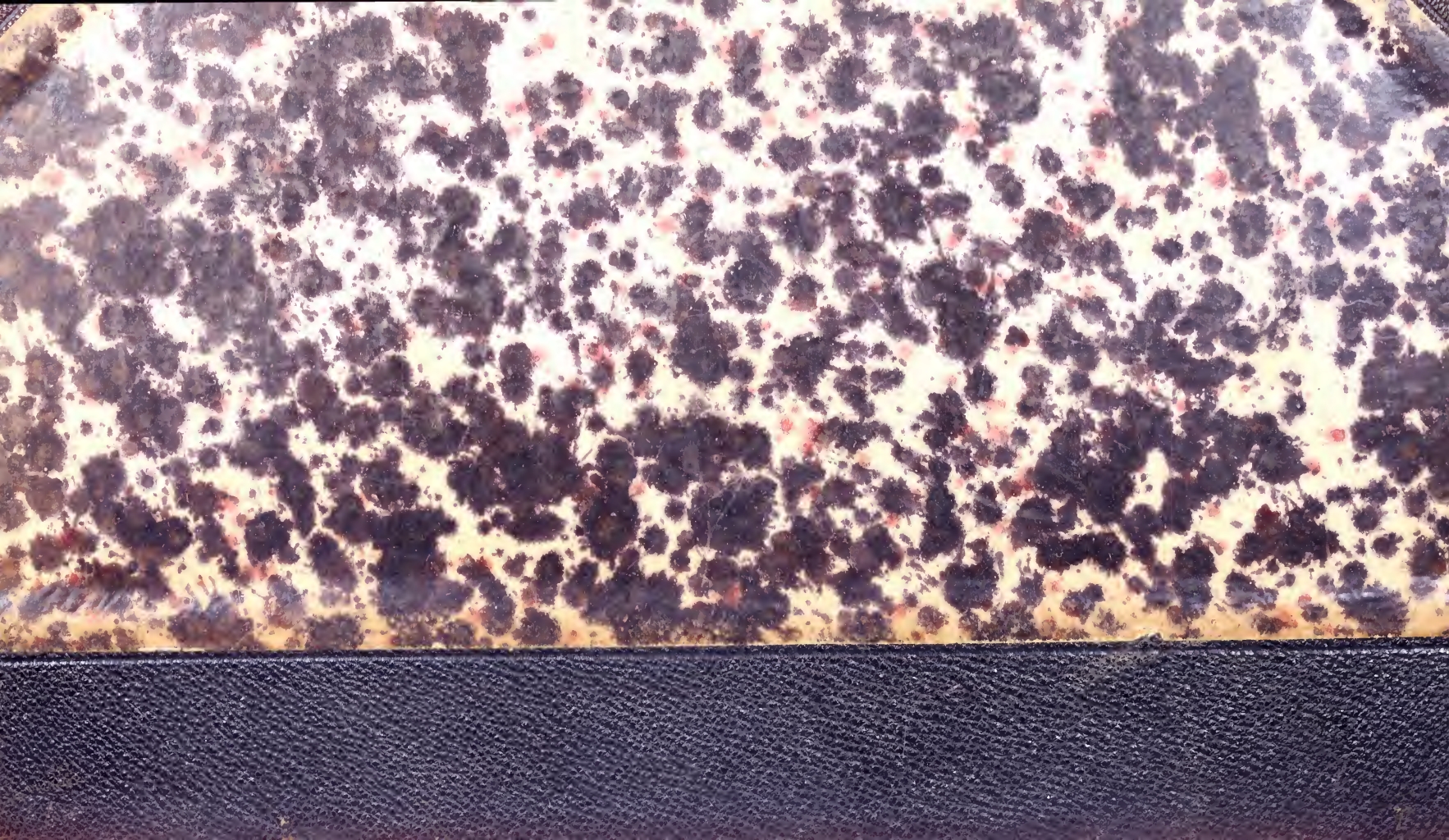

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CHRISTIAN WORK

A MAGAZINE

OF

Religious and Missionary Information.

THE BASLE MISSION IN CHINA.

The Fiftieth Anniversary of the Basle Missionary Society has been celebrated; and wherever its name is in good report, or its labours observed with sympathy, its friends near and distant have returned thanks for the innumerable benefits which the Lord has conferred upon it in the past, and have prayed that it may be favoured with future prosperity. From its early auxiliary branches have arisen all the existing Missionary Societies in Germany. The elder sister has celebrated her "golden wedding-day," and the younger have come to blend their thanks and prayer with the rejoicings at her jubilee. While thousand-tongued hymns of praise have been heard on the festive occasion, let the key-note always be, "Praise to the Lord, who has curiously and delicately trained thee, who has given thee health, and has lovingly watched over thee; in sore necessities has thy gracious God spread His wings over thee for thy protection."

In fact, the Basle Society has been so manifestly supported by the gracious-guidance of the Lord, that not to see this one must have been positively stricken with blindness. During the first nine years of its existence, Basle remained the only place, besides Halle and Herrnhut and Järrick's House in Berlin, towards which the newly-awakened love in Germany of the missionary cause directed itself. From all German countries and from still more remote regions, its young roots drew in the necessary resources of men and money. In Christian Gottlieb Blumhardt the society obtained a secretary whose care over it was continued for nearly a quarter of a century, and who advanced it to a stage of development, which at the beginning was never dreamt of. His successor, Wilhelm Hoffmann, was for eleven years at the head of the Mission. After him followed Mr. Josenhans, whom God has permitted now to preside at its jubilee. The pupils of the Basle Mission House are to be counted by hundreds. They go out to almost all the missionary provinces in the world—a number to minister to their co-religionists in various remote regions, and a still larger number to carry on great enterprises in heathen countries. Three chief centres are occupied by the agents of the society. These are India, Western Africa, and Southern China. Of the Mission to the last of these we proceed to give a sketch.

It was in the year 1847 that the first Basle missionaries landed on the Chinese coast. In India and Africa an earlier commencement had been made. The Basle Mission in China is consequently the youngest child of the Society; perhaps also her Benoni, the child who has cost her the sorest pains. It is far from being our present intention to relate minutely all the experiences which have been attained in these parts during a period of nearly 20 years. We omit the old stories, as to how those two pioneers, Hamberg and Lechler, were sent out, and entertained by Gützlaff; how the worthy Hamberg saw the Chinese Association; that company of easily converted, speedily baptized, and precipitately ordained Chinese teachers, who had been entrusted to his charge, vanish from his hands like a heap of sand; how death reaped his harvest among the little society of Basle missionary brethren, and how sickness did not spare them, so that for some time the invalid Winnes was the only labourer who represented Basle among all the German missionaries in China; how the war, which broke out between the Middle Kingdom and the Western Powers of Europe, drove the whole Mission from the mainland of Southern China to the island of Hong-kong,—all this, we presume, to be already known, and direct attention to the single fact that in the year 1855, or eight years after the commencement of their labours, not one of the twenty-one Protestant societies working in China could reckon a greater number of native converts than could the Basle Society, which then counted 200, who had been won over by Lechler and Winnes at the two stations of Victoria and Pukak. We wish rather to depict the present condition of the Mission. There are now only five missionaries abroad in three localities, and a sixth at home, for the restoration of his health. The mention of such small

numbers may perhaps produce astonishment. So many years elapsed, and only three stations, and these not yet fully occupied. There has certainly been no defect in the supply of men from home. Moreover, two only have sunk into a premature grave besides—Hamberg and Martig. There must have therefore existed external and internal impediments, to have rendered a further development impossible. These will be easily enough suggested in the course of our investigation.

The eldest of the five Basle missionaries in China is Lechler of Würtemberg. He was one of the first band; and with the exception of one long furlough in Germany for the sake of his health, he has borne the burden and heat of the day unweariedly: he knows the language thoroughly, can converse like a native, and has so perfectly mastered a dialect, that he has translated into it several books of the Scriptures: he is also very familiar with all the affairs of Southern China, and his labours have been altogether most successful. The four others are young men, who are living on the mainland—two of them, namely, Eitel and Bellon, near the coast at Lilong, in the circle of Sinon; and the other two further in the interior, about ten days' journey toward the North-East. Here is the position which was of late first built upon by the missionary, Mr. Bender, at Tshong-tshun, in the district of Tshong-lok, a very advanced post, which leaves far behind it the boundary lines of all other Protestant societies, the Germans thus standing at the head of all attempts that have been made to penetrate the country. The first missionaries were guided by the Berlin missionary, and accomplished traveller, Mr. Hanspatch, who was well acquainted with the country and the people. In the three stations together, there are about three hundred Christians, who live partly in the immediate neighbourhood of the European agents, and partly in the surrounding country.

From the heathen in Hong-kong it is a hard task to augment the Lord's Church. It is true that missionaries of all countries have a certain degree of security for their lives and persons. This is provided for by the English guns, and by the effective police which it has been necessary to establish. But the Chinese, sharp by nature, and rendered more so by their long continued intercourse with all the white, brown, and yellow men whom commerce has brought to Victoria, are a very brittle material to build with. Among these, Mr. Lechler is working, and with success: for the congregation which he has brought together from the city and its environs, includes at present more than a hundred souls. By what tortuous ways do some of them reach their goal! Two years ago, for instance, there was a man baptized, at Easter, of the name of Tshinen-kong. He was teacher of the language to the newly-arrived missionary, Mr. Bender: and, as in other places, many interpreters are unable to resist the power of the word which they repeat to others, so here, it seems to fare with those who are hired to teach Chinese to the new comers. With the young man, Mr. Lechler had not had a merely recent acquaintance. He had both him and his father near him several years at the old station of Pukak. The father must have been a thoroughly learned man. He explained to the missionary the Chinese classics, and had obtained his own science from Mr. Gützlaff, by whom he had been baptized. The son, however, had come with him to Pukak, in order to study Christian doctrine. He came to no decision; and both the men departed, according to appearances, as they had arrived. But when the father came to die, he delivered on his death-bed a powerful testimony to his belief, forbade the celebration of any heathen juggleries over his corpse and grave, and wished that all his children might become Christians. And Tshinen-kong? He went to Australia, but very soon returned, after having suffered shipwreck, and gone through many hardships, which, no doubt, worked together towards turning his heart to the Lord. He seized with thankfulness an opportunity of going to the missionaries as a teacher of the language. His confession at baptism was clear and animated. One could see by his looks that a great process was going on within. May he attain hereafter to still greater things!

Last Christmas another still larger assemblage of adult Chinese received from Mr. Lechler's hand the sacrament of baptism. There were nineteen of them, and the heart of the young missionary, Mr. Piton, who was then staying in Hong-kong, was so elated at this event, and at the crowded church, that he ventured to conceive the hope, that not only a small select band out of the millions in China would come to a knowledge of the faith, but that the entire populous country might be led to serve the true God. Mrs. Lechler is actively employed in her girls' school, and has the satisfaction of seeing several little Chinese girls spiritually quickened. While this lady is performing her missionary work within narrow limits, a far broader field of labour is being opened for her husband. Several thousands of Chinese, speaking the Hakka dialect, have been driven from the mainland by their enemies, and are fleeing to Hong-kong, where they hope to find shelter and aid. They are turning to Mr. Lechler to give them advice. On his security, the English governor assigns to them spots in which they are allowed to settle. Could an access to them have been obtained in a more expedient way for the missionary?

But, as we have said, Hong-kong remains Hong-kong: and the future of the Chinese mission depends obviously on its continental work, and not on the outskirts even of this, but on the interior, and especially on Peking. The Basle missionaries have only the south to work in. Their nearest station on the coast is at Lilong. Here things are in a somewhat different position. All outward security is gone;

for robbery is well-nigh included among the authorised professions; and the Chinese mandarin plays a deplorable part, seldom proceeding beyond ineffectual threats. Thus the missionary has to choose between self-defence and unaided confidence in the protection of the Lord. Accordingly, some provide themselves with weapons, as pistols, revolvers, &c., others depend only on the weapons of prayer. In this case it follows inevitably that the tempests of manifold affliction assail the heart of the messenger of peace, and those also of the Christian novices, who from the commencement become objects of hatred to their heathen brethren. Was it not enough to make one's blood run cold, when, for instance, the Mission-house at Lilong, which at that very time sheltered Lechler and his sick wife, was one fine night overrun by a band of eighty men with muskets, pikes, axes, ladders, torches, cartouches, and all other implements of robbery? They were repelled by random shots, drumming, and clamouring from the steps and from the balcony. But such attempts are no subject for jesting. Nevertheless, the Sun of Righteousness has risen amidst these troubled waves. The congregation, which the missionary of Lilong has gathered round himself, is greater than that at Hong-kong, while the school established has reached a condition from which the others still appear to be very far removed. It is well known that the practice prevails in Basle, of sending able young men of the congregations at remote missionary stations to Germany when there is a likelihood that the climate will not materially affect their health, in order to train them in the seminaries there for missionary service. Founding a seminary for preachers in the immediate locality is a thing not to be thought of in present circumstances. An opportunity was, therefore, watched of calling forth the services of one or two young Chinamen. Lilong had the honour of supplying the first. The missionary, Mr. Winnes, when he went home to recruit his health was accompanied to Basle by Kong Hatlin Ayun. He understands German tolerably well, and is now to be trained in a missionary-house as an instructor of his people.

The third station, Tshong-tshun, in the district of Tshong-lo, has a very remarkable history. To relate this we must go back to a period of fourteen years ago. The blessed Hamberg was then at Hong-kong. It was as yet the time when no Chinese missionary station was to be thought of, without at least five or six native auxiliaries, good or bad, as they might happen to be. They had here also six men, of whom it was taken for granted that they had all been converted and baptized. One of them, whose name was Tshong-hin, a married man, had been appointed by the missionary a door-keeper of the chapel, and entrusted with the charge of inviting passers-by to take a part in the service. He and his wife had done this zealously enough. But one day he came to Hamberg, and made the following confession: "One of Mr. Gützlaff's people introduced me to him, as if I had been already baptized. At that time I did not know the importance of baptism; now I can no longer bear to remain without it: for the disquiet of my heart is great." He was afterwards baptized, together with his wife, and it seemed as if he had been truly converted. At last he attached himself to the more serious party, when two parties were formed shortly after among the six assistants. The one of these showed themselves resolved to do only what they were obliged. The others were always busy and active: they addressed the people, and invited them to the meetings. Of course there was no lack of mutual recriminations. The lukewarm party alleged of the zealous that they enticed hearers into the chapel by promises of money, and that they were endeavouring to curry favour with Mr. Hamberg. Those thus accused said of their rivals that they were Christians only in profession and at Hong-kong, but at home and in their hearts were heathens and enemies of Christianity. The missionary, of course, could not see into the hearts. But he credited Tshong-hin with the best intentions, especially as he made great progress in the lessons given to the assistants, desiring thus to remedy the deficiencies of his education, being as yet unable to read.

About this time Mr. Winnes arrived in the country from Basle. Among Mr. Hamberg's Chinese assistants he was struck by the appearance of a tall man with a moustache, who had the habit of laughing if any one looked at him, and whose manners altogether showed very little refinement or enlightenment—this was Tshong-hin. Mr. Winnes attended regularly the evening classes, and was pleased, though he understood nothing, with the "sing-song of the Chinese reading." It struck him, however, that, as soon as it came to the turn of the "moustache" to read, the sing-song no longer went on successfully, and voices were heard to the right and left correcting him. There was another countryman of Tshong-hin's, altogether a narrow and simple-minded man, who had likewise received baptism. These three were first-fruits of the distant province of Tshong-lok; and no one would have had the least suspicion that any of them could possibly exercise any influence at home. Nevertheless, after the very first visit that Tshong-hin made to his home, in the summer of 1852, he brought with him a young man who was inquiring after God. He had testified at home of the grace he had experienced, and was allowed immediately to reap this result. The young man who accompanied him stayed sometime longer at Hong-kong, received instruction, and was baptized.

Soon afterwards the institution was removed to the mainland; and Tshong-hin continued to conduct himself in his new position as a meritorious preacher's assistant. Although he had to endure many discomforts in company with the missionaries, he nevertheless remained faithful to them. His virtue was immediately to be rewarded.

There came again two people from his native country, and this time two relatives of his own, Asipak and a son of fourteen years old, and requested instruction for the benefit of their souls. He was himself now able to make them better acquainted with the word of God; and he did this in a most satisfactory manner. After they had been baptized, the father returned to Tshong-lok, while the boy remained as a pupil with the missionaries.

In the year 1854 it happened, in consequence of the death of Mr. Hamberg, that Tshong-hin came in contact with a greater number of assistants at the station of Pukak. Among these were several who had attained a somewhat higher degree of culture. These now looked down upon the unlearned man! He remained to them a pure plebeian; and yet "he had a heartier and more lively knowledge than these frivolous and conceited book-scholars, and did more good than all of them together." In a short time he was again on his way to the north. His reception amongst his own people was most encouraging. He was induced to give his testimony here and there, to preach frequently, and even to distribute books; and was successful in all. About forty persons abandoned the worship of false gods and of their ancestors, and determined henceforth to worship only the one God, whom Tshong-hin had declared to them. Among these Tshung-mu, a medical professor, held a distinguished position. But it now appeared likely that these effects would come to an end, unless the favoured missionary were to be permanently stationed among the people of his own race. The thought occurred to him—it occurred to the missionaries; and eventually, in 1855, Tshong-hin, with his wife and children, went over the mountains to Tshong-lok, to employ himself there as a missionary.

But in a short time there came a message from the mountainous country, that fourteen persons of the company of the "worshippers of God" desired to be instructed by a teacher, and received into the Church of the Lord by the sacrament of baptism; they were ready to receive a missionary; and they had obtained a declaration from the local mayors that the latter would offer no hindrance to the foreign visitor, although they refused to answer for the possible consequences of his proceedings. Hereupon Mr. Lechler determined not to fight against what seemed a guidance of God, and meditated earnestly how he would best be able to follow out this intimation of Providence. The simplest course would have been to start immediately for the interior, and there arrange everything with Tshong-hin. And this is what he meant to have done; but the war broke out, and with its iron besom swept all the missionaries away from the mainland. Even the communications between Tshong-hin and Mr. Lechler were for some time interrupted; and month after month passed away before they could be renewed. How great then was their joy, when, at the beginning of 1857, Tshong-hin reappeared at Hong-kong, being again accompanied by a man desirous of instruction and baptism. His reports sounded extraordinary, and most encouraging. The number of persons who had discarded idolatry and necrolatry had now reached 100. The few that had been baptized remained firm. Asipak also attempted, in all humility, to speak of that which he had experienced in his own soul. Even the unbaptised physician, Tshung-mu, came forward on behalf of the good cause. In short, a fire seemed here to be kindling from a spark conducted by that wind, of which no man knoweth whence it cometh nor whither it goeth. Mr. Lechler and Mr. Winnes could only be amazed and give God thanks. As they were still prevented themselves from going to Tshong-lok, they could do nothing else but send back their old assistant with many precepts and good wishes.

From that time a year and a half elapsed without anything in particular being heard of the movement. Then Asipak paid a visit to Mr. Winnes, and gave a still more gratifying account than Tshong-hin had done previously. It was not to be wondered at that vexatious, and even violent proceedings had everywhere been commenced by bands of robbers and rioters against the poor simple people who had abandoned the customs of their ancestors. But what was this in comparison to the joyful tidings which the man brought? More than 200 Chinese men and women were resolved to have no more to do with their former way of life: they wanted to be Christians. Forty-four families, living dispersed in twenty-one villages, leagued together for this purpose. Most of them were said to belong to the village of Tshong-tshun. And how far were the people already advanced? They had actually obtained a chapel. This had occurred in this manner. At Tshong-tshun there was a stately house, three stories high, belonging to a pagan family in reduced circumstances, who were anxious to sell it. But unluckily for them no one was prepared to buy it from them, for the "wind and water master" had pronounced the irreversible judgment, "the house is in a disastrous situation, and has caused the ruin of the family." Such a Chinese "wind and water master" is a notable man. He understands the abstruse art of predicting good and ill-luck from the position and form of a place, the composition of the soil and the rocks, the character of the landscape, the direction of the prevalent winds, and lastly, from the running or standing water in the neighbourhood. Against him there is nothing to be done; he is wise and penetrating, and what he says must needs be true. Is then the ruin so complete that the house must be worth nothing? No! there is still a little band yonder, among whom the "wind and water master" is no authority. They want a place for their meetings to shelter them from the wind and weather. It is true they are a poor congregation, but what does it matter? Here at least they can make a handsome purchase at a nominal price.

They begin to negotiate; they club together. Tshong-hin must contribute a fifth; and now they have a prospect of getting the desired building, of which it will be easy to make a chapel. Thus Asipak reported, and alleged excuses for Tshong-hin's not having arrived, saying that he was too much occupied, partly in preaching, partly in settling disputes that had arisen between the pagans and the proselytes, such as were now of frequent occurrence.

But with the occupations of the quondam assistant, who had now become a kind of patriarch, the case was as follows:—He had obtained an office, namely a kind of mayoralty, such as is everywhere established in China. To this he had been elected, not only by his adherents, but by his neighbours generally. For even among the latter he had the reputation of being an upright and trustworthy man; and, as he was not destitute of intelligence, and knew how to speak fluently and resolutely, he had found no difficulty in his candidature. He was induced to accept the office chiefly by the consideration that it would enable him to settle authoritatively the disputes, whether trivial or serious, from which the little body of Christians and the hundred proselytes had frequently to suffer. He had in this way acquired an eminent position amongst his countrymen. Nevertheless, the reproach departed not from him which he had to endure on account of being a Christian; and he was even more reluctant to bear it than formerly. To be a mayor, and not to have all due honour paid him, was a mortification he felt very severely.

Nor was this the only thing amiss. Tshong-hin's only son died, and his wife had long been apparently consumptive. Such afflictions are to the heathen Chinese utterly unintelligible. They are regarded by them as chastisements for the abandonment of their ancestral religion. "You have given up the veneration of your forefathers," they exclaim, "and renounced all filial piety. Your race will perish, and you will behold it." What could have been more natural than that the mayor should have succumbed to the temptations presented by such conversation. He had to listen to scoffs and inuendoes of all kinds. They wounded him in the tenderest point, and at length he could no longer resist, but proceeded to take a very reprehensible step by marrying a second wife. This was in the eyes of the heathen nothing extraordinary, for they were accustomed to it, and were not sufficiently advanced in culture to be able to place themselves in the position of the man himself. With his friends, the Christians, and those who were desirous of becoming such, Tshong-hin had previously held a conference, and endeavoured to justify himself. Their ignorance was such as to make it easy for him to throw dust into their eyes. Of polygamy, he alleged, there was certainly no instance to be found in the New Testament; but under the ancient dispensation it was practised by God's chosen servants; hence it might be seen that it was not universally displeasing to God. And thus these simple people were successfully lulled to sleep, and they were not even awakened when a pupil of some other missionaries came into those parts, and at the sight of the offence declared that the mayor had fallen into mortal sin; in fact they slept sounder than ever, allowed the man with two wives to expound to them the word of God, and thought they had a wonderful treasure. Tshong-hin himself, quieted his conscience as well as he was able, and went on working as he had hitherto done.

It was most probably in consequence of these distressing circumstances that in the following year no more was heard in the south about Tshong-lok. Tshong-hin was as good as lost; nor did anyone else appear from those parts: and a missionary in those times could not travel by himself so far. But in January, 1862, the colporteur of the English Auxiliary Bible Society, a baptised Chinese of the name of Tshiasi, came back from the mainland, and brought a letter with him for the Basil missionaries. According to its contents, and according to the reports which the Bible vendor had heard, things were in this position. Tshong-hin had been a short time unwell. On Sundays persons who were anxious for the word of God used to assemble round him and round another Christian. In consequence of persecutions, a great number had again ceased to frequent the worship of God. But nearly 200 resolved to persist in it. Besides Tshong-hin, only seven of the people were baptized Christians; but the rest were desirous of becoming so. But he and twelve others now subscribed their names to a pressing entreaty that a missionary might come among them to instruct and baptize them. On this Mr. Winnes and Mr. Hanspach with little delay started on their journey. Of the mischief done they knew nothing. As to what they had to anticipate they appear not to have formed very high expectations; they were prepared for lukewarmness, because a Chinese congregation, left to itself, is always "as cool as a frog." But however much they were deceived in Tshong-hin, who had up to this time passed for a pious man, no less were the keenest hopes that they might have cherished exceeded by the desire of salvation which they now witnessed. Mr. Winnes now remained seven weeks in the midst of the Tshong-lokers; but within this short time he was able to have several meetings for the celebration of baptisms. The people were already acquainted with the fundamental doctrines of the Christian faith; they could say by heart the Ten Commandments, the three articles and the Lord's Prayer, and they roughly understood their import. It now remained to go deeper into the subject, to explain the doctrine of the sacraments, and to give baptism to those who appeared to be ready for it. The missionary had the satisfaction to impart this ordinance to so many, that the entire number of the baptized reached a hundred. Of these he left

behind him a Christian congregation, when he returned to Hong-kong in May, 1862.

He had excluded the fallen Tshong-hin, as may be imagined, from the sacrament of the Lord's Supper. A letter was then written to him by all the missionaries collectively, in which he was once more severely censured for his misdemeanors, and was deposed from his office of leader and president of the Christians. Four members of the congregation were appointed in his place to impart instruction and admonitions to their companions in the faith. Tshong-hin wrote in answer: "I have received your venerated letter, and feel the enormity of my offence, from which, however, I see no escape. For even if with a contrite heart and humble brow I were to do a public penance for it, yet I should still be unable to make what is done undone. I now pray to God to extend His gracious forgiveness to me, and to have pity on me, for Christ's sake. I also entreat my honoured friends the missionaries to show me a way in which I can make reparation for my offence. This is my sincere desire." It was of course necessary to watch what this conversion would turn out and prove itself to be in the long run. Unluckily, nothing could be done at that moment for the Christians in Tshong-lok. There was no one among the younger missionaries so advanced in the language that he could have gone out thither; and a competent national assistant was not at hand. Only in July, 1863, was it found possible to send out from Hong-kong the catechist Tshin-kaou, who also returned in safety. In the autumn, however, Mr. Lechler himself began to make exertions to get thoroughly acquainted with the state of things in these parts. His visit was about as long as his companion's had been; and he had many experiences fitted to stir him up to the praises of the Lord. Above all, he succeeded by the grace of God in bringing back excommunicated Tshong-hin into the right way. The latter engaged to dismiss his second wife, and expressed himself in such terms about his position, that the missionary took courage to absolve him from his bann, and again, after a public apology, to admit him to the Lord's Supper. Mr. Lechler also entered into negotiations with the authorities of the province, and pressed them to guarantee their protection to the persecuted Christians. He endeavoured to become personally acquainted with the believers who lived scattered in the neighbourhood; and Providence allowed him to deliver encouraging discourses in various places, and to baptize a considerable number of persons. But all this served only to impress upon him the idea, "some missionary must take up a permanent residence here." So that when one morning he awoke early, and from his elevated abode looked down into the tranquil valley, upon which the sun had again risen in all his splendour, the depths of which were adorned with ripening crops, while the slopes on both sides were clad with the rich foliage of tapering evergreen trees, his heart was elated, and he could not think of any more lovely site for a mission, where the labour would bring more blessing to the labourer, or would be itself more favoured. He was obliged to return to Hong-kong. But Tshong-tshun was never again to be so long left in a state of orphanage. A year had hardly passed since Mr. Lechler's departure, when Mr. Bender, who had come to the province of Tshong-lok to take up his abode there as a resident missionary, was enabled to announce his arrival to the Basle Society. It had been decided that he should not go alone, but be accompanied by Mr. Piton. But the latter had not been able to procure the requisite pass so speedily from the Mandarins. He was a Strasbourger by birth, and had therefore applied to the French Consul in Canton, who had however refused, alleging that Art. 13 of the treaty between France and China guaranteed to Catholic missionaries only the privileges of residence and of French protection in the interior of the Chinese empire. The article referred to speaks, on the contrary, of the missionaries of all Christian denominations. But what was to be done? If Mr. Piton would not expose himself to the danger of being some day captured on his journey or in Tshong-tshun, to be thrust into a cart and carried out of the country under the superintendence of the police, he must apply to the French ambassador in Peking, and induce him to give him permission to travel. Accordingly, he decided on remaining in the first instance at Hong-kong, while Mr. Bender assumed his functions in October.

There are two ways of going to Tshong-lok; one from the coast, opposite Victoria, then by land towards the north-east, a journey of eight or nine days over mountain and valley; or else by Canton, then along the Eastern river a little way, and a march of a few days beyond that. In the recent visitations the latter road had been chosen as being the most convenient. By it Mr. Bender started. His baggage was carried by porters along the coast-road as being somewhat shorter. Many sums of cash had, however, to be paid before the men could reach the place of their destination. That might be endurable if persons could be sure that after all they would arrive unmolested. But traveller and porters may say that they have had a splendid journey if they escape with the mere dread of meeting robbers. Mr. Bender had chosen a very favourable juncture. From Canton the junk in which he sailed was accompanied by a number of boats filled with Imperial soldiers, who were instructed to clear the shores of the river of robbers. Again, in Tshong-lok itself a new Mandarin had just entered upon office, who appeared desirous to maintain a somewhat stricter discipline, for he had at the very commencement of his magistracy caused some thirty malefactors in different places to be crucified, which was a wholesome intimidation to the remaining rabble around, which has since no longer ventured to molest Christians and foreigners.

The young missionary Tshong-tshun entered with alacrity upon his functions. He is preaching and educating as extensively as he can, and of course does not confine his labours to the place in which he lives. In particular he takes great pains with the religious classes which he holds for the benefit of the Christians and of the candidates for baptism. At these he makes use of the smaller Lutheran Catechism as a class-book; and he gives these lessons, as he states, especially for the benefit of those Christians who had only a short time to be prepared for baptism by the missionaries Lechler and Winnes during their visit to Tshong-lok. As to Tshong-hin, he gives a characteristic opinion. "He wishes not to resume the functions of a catechist. He alleges that he is now too old, and can no longer go out and preach as he used. But he is thinking of returning to his native province Kuang-si, first in order to see whether his father is still alive, and there to found a congregation. As far as his age is concerned, he might, I am confident, go on working as a catechist; for he is still a robust man. But he dreads the contempt of the world. The mayoralty, which has filled his heart with worldliness, and which even now scarcely ever allows him to be sober-minded, procures him a universal esteem which he would not willingly surrender. It is a great pity. He has a fair talent for preaching, understands conversing with the people, and speaks shrewdly and pithily. Hence it is my constant prayer that the Lord may be pleased to bring him back to the right path." Meantime Mr. Piton has also gone, despite the want of a passport to Tshong-tshun. The ambassador in Peking wrote, friend-like, that he would first have to apply for orders respecting him to the Imperial government in Europe, of whose decision he should be informed. This he thought would cause too great delay; and he started on his journey, trusting to that higher passport with which the Lord always furnishes His messengers. But in Basle it was of late confidently reported, that the Imperial foreign minister had sent word to China that they should delay no longer to give the missionary Piton leave to go wherever he desired. It is to be hoped he will be fully at work before he receives the authorisation which has had to travel from Paris through Canton to Peking.

EDUCATIONAL MISSIONS.

We copy from the *Friend of India* the following article on Educational Missions, which is written as a review of a book by Alexander Forbes, Esq., A.M., late Editor of the *Bengal Hurkaru*. We do not commit ourselves to all its conclusions, but it gives an able defence of a most important department of missions.

A pamphlet has been sent us entitled "A Plea for India Missions" by Alex. Forbes, Esq., which re-opens the whole controversy on Educational Missions. Mr. Forbes calls upon the Church "boldly to sweep away all their educational establishments and send forth the missionaries to preach," and pronounces that money spent on Educational Missions "is absolutely thrown away." This pamphlet, we learn, has been reprinted at the expense of an elder, and sent to every minister of the Free Church, obviously with the intention that Mr. Forbes' proposition should be carried out. We cannot but feel a certain respect for an aptness to be taught, which is ready at a word to throw aside all considerations of consistency, and frankly avowing that the Church of Scotland has wasted all her labour for nearly forty years, to begin anew on a fresh system. But before we turn over the thousands of intelligent young men now receiving as thoroughly Christian an education as that of our own sons at Home, to the godless teaching of Government, before we acknowledge that such men as Alexander Duff and John Anderson, Ewart Wilson and Murray Mitchell have thrown away their energies, and their lives—which we take to be of still more value than the subscriptions of our friends at Home—we should like to pause and make some enquiry on two points. Who is it who advises all this? and what is the real state of the case?

That people both speak and write on subjects of which they know nothing, is within the experience of every one of us, but our friends at home will forgive us if we say, that on no subjects are they so imposed upon as on those which relate to India. When we find a critic in that most critical of periodicals, the *Athenæum*, learnedly reviewing Baillie's Digest of Moohummudan Law, and twice reckoning "the Sikhs of Lahore" among Mussulmans, telling us that "for every man of Mussulman race, for the Turk of Stamboul, for the Arab of Cairo, for the Sikh of Lahore, the Kurán is their guide," it behoves those who have the real interests of India at heart, to "take heed how they hear," when travellers from the far East step forward to instruct them. It does not at all follow, that, because a man has lived in India, he knows India. Most men in this country, especially in Calcutta, move on in a certain groove, and know nothing to the right or left of it. A member of the Supreme Council has been heard to doubt whether a certain Nawab were a Hindu or a Muhammedan; and yet one of the first things most people learn in India, is that all Nawabs and Khans are followers of the false prophet, and all Rajahs are Hindus. The said Honourable Member had of course spent the best part of his life in India, but had been in the Revenue Department, in Salt or Opium, and had not come in contact with Muhammedans of rank. This sort of ignorance is

remarkably common in Calcutta. The majority of officials would be unable to give any clear account of the general Muhammedan sects—the Shiahs, the Sunis, and the Wahabie, who may be compared to the Romanists, Anglicans and Puritans of Europe. And if this be the case as to matters that are constantly coming before these very men officially, the amount of ignorance existing as to education, Missions, the state of native opinion and kindred subjects which do not directly come across either the official, the merchant, or the literary man in his daily work, can hardly be exaggerated.

For nearly forty years Dr. Duff has been the most notable man in Bengal. He has been foremost in the march—and though it is but "a mixed multitude" lusting after government flesh-pots that he has led, yet he has led them onwards. He is the main cause that young Bengal has not been totally engulfed in atheism and materialism. It was he who urged the experiment of teaching the educated Hindu anatomy, and furnished the first student in the person of one of his Brahmin pupils, thus procuring the foundation of the Medical College; and when the intelligent youth of Bengal first desired to drink of the "well of English undefiled," his hand was foremost in offering them the cup of salvation that they might "drink of the water of life freely." He not only gave them Christian education, but he fought the battle of English Education against heathenism under the mask of Oriental learning. His wise influence has been invaluable in every effort made for the welfare of the natives, in the Bethune Society, in the Calcutta University, in the relief of misery caused by the great epidemic of 1844, and the famines of 1850 and 1860; in advocating the cause of vernacular education for the poor, in the Missionary Conference, the Doveton College, and the rights of native Christians. By his continual intercourse with natives of every degree he so won their confidence, that a Hindu devotee has been known to give 500 rupees at a time to enable his poorer countrymen to attend the Free Church Institution; and when an old pupil of Dr. Duff (not a Christian) who holds a government post of great responsibility, was asked how it was that Dr. Duff had as many pupils in his female day-school as could be procured by the whole influence and patronage of government for the Bethune Institution, the answer was—"Because they trust Dr. Duff." When he left India, men of every class united to do him honour, as the man of all men to whom Bengal is most indebted. Such a man deserves not only to be heard, but to be relied upon, when he speaks of that which he knows, from the experience of a lifetime. And yet, will it be believed, that not long since one of our most fertile Indian authors, a man of high standing and inquiring mind, innocently asked if there was a Free Church in Calcutta? Had he gone home, and had such a question been put to him, he would have replied, that he had never heard of one—and his answer would have been taken as a convincing proof that the Missionaries were doing nothing—"the Mission making no progres, and that money spent upon it is absolutely thrown away."

Now we are in a position to state, that Mr. Forbes, when residing in Calcutta as editor of the *Hurkaru*, never took any pains to inform himself as to the true state of Missions. His sketch of the native religions and practices is tolerably correct; but though he went to Doorga Puja festivities, he neither visited the Missions nor the Missionaries, and knew nothing personally of them or their doings. On Dr. Duff taking a different, though very moderate, view of the Indigo question from that which Mr. Forbes advocated, he attacked that noble-hearted man with a degree of low virulence that made the Indigo planters ashamed both of him and his paper. He then goes home, and when Dr. Duff has been spending his best energies in setting before the Church the claims of Indian Missions to increased and immediate help—Mr. Forbes endeavours to undermine his work, with an array of false facts and wrong deductions. With the assistance of a valuable pamphlet, entitled, "Strictures on Mr. Forbes' Plea," whose statements we have carefully tested, it is only too easy to "hoist the engineer with his own petard," and we will therefore take up his so-called facts one by one.

First, as a small proof of inaccuracy, take his assertion that "the students of the higher classes would shame many a Divinity student by their knowledge of *Greek and Hebrew*," neither of those languages being taught in the Institution; and his speaking of "the noble institution *in Cornwallis Square*" as belonging to the Free Church, whereas it was surrendered at the Disruption more than twenty years ago. It is clear, therefore, that Mr. Forbes does not even know of the existence of the real Free Church Institution in Nimtollah Street. It is as if a man professing to speak of his personal acquaintance with King's College and the London University, did not know which was which. Again, he asserts that Mr. Ogilvie, the Missionary of the Established Church, wrote that, during the fifteen years' teaching, he had never made a single convert. Mr. Ogilvie authorizes us to state that he never said anything of the kind. In ten years of the above fifteen, the number of converts and of communicants in connection with Mr. Ogilvie's Church was doubled, bringing the numbers up to forty of the former, and twenty-four of the latter in 1861. Mr. Forbes alleges that "Mr. Clark, sent out a couple of years ago *to preach*, has baptized six converts in Gyah, the most bigoted Hindu city in India, while Mr. Ogilvie's teaching in Calcutta has not produced one soul whom he may present to his Saviour." We have before us a letter from Mr. Clark himself, stating that in *five* years he has received ten converts, of whom nine were from the orphan school and "*one* the fruit of direct preaching to adults." It may be said these are only inaccuracies of detail, but when a man makes positive assertions which

are totally groundless, it establishes his character for rashness and inaccuracy, and prevents his word from being received as proof of the reality of any fact or the truth of any assertion.

Let us examine his more general statements. He affirms "that out of the 213,182 native Christians only 1010 are "the result of the many years' labour, and much money, which the Churches of Scotland have bestowed upon their Missions," "while some of the Missions which devote themselves to preaching, show their seventy thousand Christians, as those at Tinnevelly, or their sixty thousand, as the Missions in Burmah," and that "a glance" at Dr. Mullens' Statistics of Missions will show, that in ten years only sixty-four converts have been added to the Free Church. Had he carefully read that valuable book, instead of taking a hasty "glance" at it, he would have seen that the increase has been greater than in any other Mission in Calcutta. It is obvious that, in order that the test of numbers should be in any degree a fair one, it must be between objects of the same kind. Six lions seen together would be very many, six sheep would be very few. A man is not to be called lazy, because he cannot drill a hole in solid steel as quickly as another man can in clay or dough. It is a matter of history that simple, half-barbarous, uneducated tribes are more willing to receive the Gospel, than those who have a system of civilization based upon a false creed, as the Muhammedans, Hindus, and Buddhists. The simple and oppressed Karens received the Gospel when it was rejected by the proud, self-satisfied Burmans. There can be no fair comparison between the unsophisticated hill people of Chota Nagpore, or the devil-worshippers of Tinnevelly, and the astute Pantheist, or the Muhammedan, who will cap every quotation from Scripture with one which he thinks better, from the Kurân. Caste alone is an obstacle of which the complicated strength cannot be estimated. Because a thousand poor Irish Romanists receive the Gospel with joy, we do not expect it will meet with the same acceptance among highly educated Frenchmen, or in a Jesuit College.

As the Free Church missionaries of Calcutta justly say:—"Let Missions among Hindus proper be compared with each other, let the results of Christian education be compared with those of vernacular preaching in Bengal, or, fairer still, in Calcutta and its suburbs;" *i. e.*, let the comparison be between things of the same kind. Compare the produce of different methods of cultivation in the same district, the same climate, and the same soil, and not between one mode of agriculture applied to the rich black loam of India, and another tried upon the barren rocks of the North of Scotland. It is equally obvious, that we must also take into consideration the means used, the number of labourers, as well as the work done. A Mission is not a failure, because with two men it has not done so much as another Mission with twenty. There must be a fair sum in compound proportion—so many labourers in such a period, among such a class, give such results; calculate what is this proportion to the results obtained by a different system in the same circumstances. If any one of the terms be left out, if there be no ratio, the calculation becomes impossible, and any comparison is a delusion.

In the ten years from 1851 to 1861 there were on an average about 107 European missionaries in Bengal. During those ten years, the increase in communicants was 1219, or an average of 11½ to each missionary. In the same period the increase in the Scottish Missions (Free and Established together) was 89, giving 12·7 to each of seven missionaries in Bengal. Excluding the sixty thousand converts of the Burmese Missions, and reckoning only those connected with all other Missions throughout India, Dr. Mullens' statistical tables show an increase in round numbers of 37 per cent. in the number of converts during the above ten years. While the increase, in connection with the Scottish Missions in Calcutta, Bombay, Poona, and Madras, is no less than *two hundred and ninety-one per cent.;* the increase in the number of communicants in the Free Church Missions at Calcutta, Bombay, and Nagpore, is a little higher. We must also recollect that different Missions proceed on different principles in baptising converts. The Church of England and Lutherans generally baptise all who are apparently sincere in their profession of belief; the Scottish Churches are more strict, and require some evidence of real conversion. This of course should be borne in mind when estimating the number of converts. A Scottish or American missionary often has inquirers whom a Church of England missionary would have baptised—and who would therefore be reckoned among converts.

The carefully prepared statistics of the American Mission at Jaffna in Ceylon, "which has been emphatically and decidedly from the beginning a preaching mission," show that teaching has given 10·7 converts for every year a missionary gave to the school; and preaching not quite one convert for every year a missionary gave to preaching; *i. e.*, that there have been *more than ten times as many converts from schools as from preaching.* It is therefore evident that God has blessed educational Missions, and that, so far as numbers are a test of success, that test is entirely in favour of schools. Mr. Forbes states "that the great mass of Dr. Duff's scholars go to swell the ranks of the Vedantists." The Free Church missionaries in Calcutta inquired of the Secretary of the Brahmo Samaj, how many among the 2000 enrolled members had been pupils of their Mission schools? The answer was, *about fifteen*, certainly not more than twenty.

It should be remembered that the various Missions in India form one body, they are like different branches of the same army, of which the Scottish missionaries may be likened to the engineers, or

scientific corps. A skirmish may very well be fought without engineers, and even without artillery; but if a country is to be permanently conquered, "if strongholds are to be cast down," and fortifications erected, the army would be as ill off without engineers, as the engineers without the rest of the army. Before closing the Scottish institutions, it would be well to hear what the other Missions would say to such a step. We are very much mistaken if they would not unanimously vote against it. The Church of England missionaries, who have been so successful in Southern India, have schools at all their chief stations; schools for heathens, in which missionaries teach, and in which non-Christian teachers are employed, simply because they have not a sufficient number of Christians. The Church of England has lately opened a college in Calcutta, on the plan of Dr. Duff's, and this was filled at once. The London Missionary Society has an admirable institution of a similar kind at Bhowanipore. The Baptists have long had a college at Serampore. And it is worthy of note as to the Chota Nagpore Mission, which is justly quoted as an example of the success of preaching, that not only has an earnest appeal just been made to the European community, to assist them in bestowing a plain vernacular education on the children of Christians who are growing up in ignorance, but the Mission now finds itself compelled to establish a school for training native catechists and preachers. They feel that there is danger of error creeping in and being propagated by ill-instructed men. The Word of God requires that a bishop should be not only "apt to teach," but also "able by sound doctrine both to exhort and to convince the gainsayers." He cannot "stop the mouths" of "unruly vain-talkers and deceivers," unless he "hath been taught," and unless he "gives attention to reading, to exhortation, to doctrine;" and consequently these worthy missionaries, not learned men themselves, have just been joined by a thoroughly educated and accomplished pastor, who is to be at the head of a sort of high school or college. What a comment is this on Mr. Forbes' exhortation — "Let the Church boldly sweep away all their educational establishments"! He might as well call upon the Church at home to do so.

And if it is retorted, that the Church should confine herself to theological schools and colleges, we answer: 1st, that these theological colleges must supply the necessary amount of secular education. You cannot educate a man in any true sense of the word, unless you train him to use all his faculties. To teach a lad one special branch only, is to treat him like a Strasburg goose, and to send all nourishment to one part, to the destruction of the general health. If lads are to be taught theology, they must also receive a good general education. In that case, why should not other lads, even heathens, share the benefit, seeing that a master can teach twenty as well as one. It is a fact, acknowledged by all, that a small school is almost always inefficient, and inferior in every respect to a large one with a proper staff of teachers. Moreover, a special theological school has always proved a failure. It suits the Jesuits, but nobody else. It tends to un-Christianise general education, and to create an ecclesiastical caste, by isolating the scholars from natural and wholesome intercourse with their fellows. It makes the ministry a profession, to which a boy can be brought up. All Protestant countries have come to the conclusion that a Christian education should be given to all the youth of the nation in common, and that men are better ministers, better soldiers, and better lawyers, when they freely choose the career for which they are adapted by their several gifts, than when they are put quite young into the hopper of a special educational steam-mill to be ground, sifted, kneaded, and baked until they are turned out of the quality and shape required. It must be remembered that we are speaking of theological schools as substitutes for general schools, and not of special institutions or classes to fit for special work, after it has been deliberately chosen. The most discouraging feature in the Chota Nagpore Mission, as well as in those of Burrisal. Dacca, Jessore, Krisnaghur, and Tinnevelly, is the low state of education. Great efforts have lately been made in the last Mission to remedy this defect; but the majority of the Christian children have hitherto grown up in a state of lamentable ignorance, and unless this state of things is altered the native Churches must continue in a very unsatisfactory condition. There is no mention made of any schools in the New Testament, but there cannot be a shadow of doubt that the young were taught, and we suppose that the most fanatical advocate of preaching alone would not abolish schools for the children of Christians. Some schools are therefore indispensable, and that they must be taught in their mother tongue is self-evident. We suppose also that few would exclude heathen children who are willing to attend. Therefore vernacular schools open to heathens are to be retained. Then, if we have schools, who is to teach them?—Christians. But if you cannot get Christian teachers in sufficient numbers, is there any harm in non-Christian teachers giving instruction in secular things, in geography and grammar, arithmetic and spelling? The only way of getting the children under Christian instruction is to give them as good a general education as they can get elsewhere. If you object to missionaries teaching secular things, they must get some one else to do so. Of course they would prefer Christian teachers, but as yet there is not a sufficient number of them. Moreover, we must distinguish between teachers who have grown up under heathen influences, as was the case with the heathen teachers whom the American missionaries at Ahmednugur found to be so unsatisfactory, and those who have received a thoroughly Christian education in such institutions as those of the Scot-

tish Missions. Those who are selected to teach are often well inclined to Christianity, and will even argue for its truth; and there is often no more objection to them than might be urged against any unconverted European teacher. Numbers of teachers have become Christians, and perhaps no class has furnished a greater proportion of converts. Again, lay European teachers are not often to be had. If a man of talents is willing to consecrate himself to teaching in a Mission school, on a small salary, and with no prospect of advancement, he generally becomes an ordained missionary. If the missionaries did not teach, the colleges would fall to the ground.

Mr. Forbes objects to Bible teaching being limited to one hour a day, while five are devoted to secular instruction. One hour a day of thorough Bible teaching is certainly as much as will do them any good. Would a Sabbath school be more useful if prolonged for six hours? Is teaching a Sabbath school, when done as the missionaries do it, with a thoroughness, earnestness, and zeal, and an amount of direct appeals to the conscience such as we very seldom find in teachers at home, not missionary work? Would a similar class every day in the week not be missionary work? And if, as a means of bringing youths under such a process of Christian instruction, we teach them ordinary knowledge, —and even that pervaded by a Christian tone of thought, intermingled with pointed observations and remarks enforcing Christian truth and Christian morality,—are we not doing a Christian work, just as Paul was doing part of his apostolic work, when he laboured with his hands as a tent-maker?

The lads want a good general education. The parents in many instances prefer Mission Schools, on account of the excellence of the teaching and the superior morality taught; but if the missionaries were to confine themselves to Scripture classes alone, either the boys would go without any other instruction whatever, without even reading or writing; or, they would come under anti-Christian influence in getting secular instruction elsewhere; for there is scarcely a Christian school for natives in India unconnected with Missions. If missionaries were to withdraw from the field of education, it would be leaving it to the exclusive possession of secularism or idolatry. Government won't teach Christianity, and there is no one else but the missionaries to do it.

It is a common artifice with unfair reasoners, especially when the object they wish to attack is too strong for them, to set up an imaginary enemy and tilt at that. Of this Mr. Forbes has been guilty. He describes an imaginary Mission, which neglects the poor and rejects preaching, which "addresses the intellect and not the heart," which sets aside the Scriptural plan of Missions, to devise one in accordance with human reason, and which has signally failed in making converts! Such a Mission, if such there be, can hardly be too strongly condemned—but such are not any of the Scottish Missions. Is Mr. Forbes aware, that the Mission schools are open to and attended by lads of every class, and that some of them have been more than once emptied, by the determination of the missionaries to admit boys of the very lowest caste? Is he aware that numbers of the scholars are, from poverty, unable to pay even the very low fee of one or two shillings a month; that others can only continue their studies by gaining small bursaries; that some of the best of the converts were so poor as to be supported by Christian friends during their course of study; and that a frequent, though untrue, reproach, levelled at these schools by ill-wishers in this country, is, that none of the higher classes attend? Is he aware of the numerous vernacular schools established in connection with every station of both the Free and Established Missions in India —the Rural Mission at Mahanad under Jagadishwar—Narain Shishadri's work of a similar kind at Sattara—Behari Lal Singh's Mission at Rampore Boleo on the Ganges—and Dhanjibhai's labours in Guzerat? These are, without exception, the fruits of the Scotch colleges. So are Goluk Nath at Jullunder, Guru Das Moitra at Lahore, and Gopi Nath Nundy, whose faith so far overcame his timid Bengali nature, that he stood stedfast even in the prospect of martyrdom. Time would fail to tell of each native preacher sent forth by the Scottish Church in Bengal, Madras, Bombay, and Nagpore. But it surely cannot be unknown that some of the best vernacular preachers in India have been Free Church Missionaries. The late Mr. Nisbet was so perfect a Mahratta scholar, that, when not seen, the speaker might be taken for a Brahman. Dr. Wilson, Dr. Murray Mitchell, and Dr. James Mitchell, have been in the habit, not only of making annual preaching tours, but of preaching constantly and regularly, and in some instances in two native languages on the same day. The Nagpore missionaries preach and itinerate regularly with their staff of native agents; and if, in Calcutta and Madras, vernacular preaching has been less common with the European members of the Mission, it has been either for the very sufficient reason that the missionary had no gift for languages, or because English work was more immediately required.

Men who declaim against Educational Missions, and who advocate exclusively itineration and preaching, forget that the Apostles devoted their attention chiefly to great cities. It was from these centres of national influence that the Gospel spread, so that a pagan or villager, a heathen or dweller on the wild northern heaths, became synonymous with an idolater. There is another lesson very obvious in the New Testament, that means should be adapted to circumstances. Preaching was the life-work of the Apostles, yet Paul "disputed," or discussed, daily in the school of one Tyrannus, for the space of two years; and "spake" unto the women by the river side at Philippi; and "communicated" privately,

or one by one, "to them which were of reputation at Jerusalem." He taught both "publicly and from house to house;" so did the Apostles from the beginning, "daily in the temple and in every house." It is evident that to make known the Gospel by any means is to do Mission work. Priscilla and Aquila did more than many ministers when they taught Apollos. Women are reckoned by the Apostle as fellow-labourers in the Gospel, yet they could not preach. Again, it is the characteristic of the Gospel that it is preached to the poor. But this is mentioned in contrast with the narrow spirit of the Pharisees, which we see reproduced in the learned classes of both Islam and Hinduism—"this people which knoweth not the law is cursed." But the Gospel was never meant to be confined to the poor. The majority of converts, specifically mentioned in the Acts of the Apostles, are of higher standing than most of those addressed by the Scottish Missions.

Mr. Forbes says, with an air of authority,—"I say, the missionary has nothing to do with the Pundit, he will never be his convert." This is to say, that the grace of God is not strong enough to convert some very bigoted and hardened classes! Yet Paul himself was of the straitest sect of the Pharisees, and he did not think it lost labour to "encounter philosophers of the Epicureans, and of the Stoics," or to make known the Gospel to Felix and Agrippa, and to the Chief of the Jews; and he had the joy of receiving many of the Ephesian soothsayers into the Church, men of learning and great wealth, and, like Pundits, dependent on the superstition of the people for that wealth. That the Scottish Missions do not produce conversions, is, as we have shown, a thoroughly baseless assertion; and, seeing, that almost every Mission in India has been led to adopt a course similar to that of the Scottish Churches, it might be well to pause before we obey Mr. Forbes' injunction "to exercise" (we suppose he means exert) "our influence to induce the General Assembly of the Church of Scotland, to abandon teaching for preaching," and to inquire a little into the present position of the Free Church, and her reasons for occupying it. We name the Free Church as first in the field, though the statements apply in the main, to the Missions of the Scotch and English Established Churches and to those of the London Society, and American Presbyterians.

When Dr. Duff first arrived in Calcutta he found the native youth awakening to a desire for English education. The motives were mixed. The chief one, then as now, appears to be a desire to rise in the world. English education was in the hands of English infidels who had founded the Hindu College some years before. Men of similar principles have ever since had far too much influence in the educational department, and have often been in positions of authority in which they have been enabled to do much mischief, by discouraging and opposing the progress of Christian education. At this time the only colleges Government had founded were Warren Hastings' Mussulman college in Calcutta, to teach Muhammedans their own law, Sanskrit colleges at Benares and Calcutta, and a combined Sanskrit and Arabic college at Delhi. Thus Government was then teaching Muhammedanism and Hinduism. A very able officer, at the head of the Madrissa or Muhammedan college, lately remonstrated with Government on continuing it, pointing out that it was a nursery of disaffection—but in vain. Dr. Duff stepped in, and decided that it was the duty of the Church to supply the vacuum created by the State, and to do her best to rescue the rising generation of educated young men from hopeless infidelity and hardened scepticism. For two years did he fight single-handed the battle of English, *i.e.*, Christian, education against Sanskrit, Arabic, and Persian. Those who inveigh against English schools forget that the question is not between English and the mother-tongues of Indian lads—for *every* English school is also a vernacular school, and the pupils are trained in Bengali, Tamil, Mahratta, Urdu, or whatever happens to be the vernacular language; but it is between English learning, which is essentially Christian, and Sanskrit, Arabic, and Persian learning, which is essentially anti-Christian; and which is becoming more so every year, as prefaces and notes hostile to the Gospel are now added to Persian works, in which originally there was not a word on the subject. To object to English is as if, in the time of the Reformation, one had objected to Greek and Latin. It is much worse, because the alternative in the sixteenth century was only ignorance, the alternative in India is bigoted idolatry and fanaticism.

The best deed Sir Charles Trevelyan ever did was siding with Dr. Duff. Then came Macaulay, who, being placed at the head of the Committee of Public Instruction, completed by a most able minute the defeat of the Princeps, H. Shakespear and Sir William MacNaghten. Lord William Bentinck, in 1835, declared that all the funds appropriated for education would be best employed on English education alone. Lord Auckland having been induced by his council partially to undo his predecessor's good work, Dr. Duff protested with eloquent indignation against "the re-endowment of Orientalism including its false religion." The victory was completed when, after his weighty evidence before the House of Commons in 1853, he assisted in drawing up Sir Charles Wood's admirable despatch of 1854, establishing the grant-in-aid system and the three Indian Universities, and proclaiming that the policy of Government should be to disconnect itself from its own colleges and encourage the education of the people in the vernacular tongues. This latter part of the programme has been practically made void, by the opposite views of Mr. Beadon, the present Lieutenant-Governor of Bengal, who openly scouts the idea of educating the poor. Having gained the victory in favour of making English scholars instead

of Muhammedan fanatics, or Hindu devotees, Dr. Duff protested against giving this education almost gratuitously, as was done in the Government colleges, to those who are well able to pay for it; and has been the most earnest advocate of vernacular education for the poor, as the only means of raising them from their present degraded and oppressed condition. The response of the Government of Bengal has been the re-creation of a college at Berhampore, where none was required, and the adorning it with a Sanskrit professorship!

There can be no doubt that the tendency of Government influence in Bengal and Bombay has been generally hostile to Christian instruction. The heads of the educational department are men avowedly hostile to Mission schools. The late director in Bombay, Mr. Howard, in describing his satisfaction that these institutions receive no grants-in-aid, cannot refrain from insulting the schools "to which, unhappily for his own equanimity, he is compelled to refer." Only the other day even, in Madras, the collector of Tanjore placed a minor zemindar at a Mission school near his own house, in order that his young ward might be under his own supervision. The Director of Public Instruction obtained from Government a peremptory order to remove the boy, and an expression of opinion, that wards of Government ought not to be placed at Mission schools. The Madras University has just put upon the Rev. J. Richards, a member of their Senate, the affront of refusing to allow his address to the students who had graduated, to be printed, because he had spoken of caste as a gigantic evil, and of the Bible as a means of developing the higher part of man's nature—two propositions which the majority of educated Hindus would not hesitate to maintain openly! At this present time, Mr. Atkinson, the Director of Public Instruction in Bengal, has publicly attacked the honesty of the missionaries, and the efficiency of their schools; reproaches them with having low fees and free lists, and declares that hardly any native will send his children to a Mission school, if he can afford to send them to a Government one! He does not condescend to notice the innumerable applications which the missionaries receive from heathen landowners, entreating them to establish schools, and undertaking to defray the whole or part of the expense. For instance, Baboos Kalinath Chowdri and Boikantonath Roy, zemindars, established a school in their native village, to which they contributed between 2000 and 3000 rupees annually, vesting the entire management of the seminary in Dr. Duff and his colleagues, and making no objection to the open proclamation of Gospel truth. Why did they do this, except that they had more confidence in the missionaries than in the educational department?

Seal's College, which was founded as a rival to the Free Assembly's Institution, and which was taught by able European and East Indian teachers, in spite of the support of the native press, of an imposing array of patrons, and of threats of excommunication to all who did not withdraw their sons from the Mission school, never succeeded in reducing the daily actual attendance at the latter below 600, or in raising their own numbers to 300. The causes of this preference are the excellence of the method of teaching, the kindness with which the missionaries treat their pupils, and the fact that the natives understand their disinterestedness, and know that they are the only teachers who benefit the people purely "for the love of God." We have before us the strongly expressed opinion of one of the most able and independent native Christians, that so numerous are the petitions sent to missionaries to establish Christian schools, that had they the means at their disposal, there would be one in almost every considerable village.

At the best, Government education is wholly secular, avoids and ignores all religious teaching, while it overthrows Hinduism. Thus educated, young men are left without religious restraint, and are undoubtedly worse in point of morality than their more bigoted and ignorant countrymen. This is the opinion of the Hindus themselves—who often give as a reason for placing their sons in Mission schools, that boys thus educated are more moral and more respectful and obedient to their parents. A member of Government at Bombay writing to a missionary, to ask him, as is often done, to recommend some of his pupils for Government service, adds, "we cannot trust those from Government schools." Sir Bartle Frere publicly stated that the result of mission teaching was a "better disposition and moral character than the Government schools generally turn out, and quoted a gentleman at the head of a public department, who declared that whenever he had a clerk unusually attentive to his duties and respectable, he was sure to find that he came from Duff's school." It has been necessary to dwell a little upon Government education and its results, in order to give some idea of the value of the work Missions schools have been called on to do, and what would be the state of the country were they to be "swept away!" The results of Mission schools and colleges may be briefly stated:—

1st. They have prevented the education of India from being wholly atheistical—in the majority of cases, actively hostile to Christianity; in the best cases, devoid of all direct Christian instruction. There is no Christian education offered to natives apart from Missionary schools.

2nd. They have been the cause of many more conversions than those made by preaching in the same cities, and to the same people.

3rd. They have raised up a few excellent and thoroughly instructed native missionaries and many teachers, and, when converted, the pupils of these schools, as a rule, make very valuable converts. Of couse the value of the soul of the most ignorant barbarian is incalculable, but the conversion of an educated intelligent man has much more

influence on others. Some have ten talents and some have only one, but the former has much greater means of doing good. In India, owing to the barriers of caste, influence never ascends. The result of the conversion of the Shanars at Tinnevelly has been to place an additional difficulty in the way of the higher castes, who now look upon becoming a Christian as equivalent to sinking to the level of a Shanar. This should never diminish the amount of missionary zeal on behalf of the very lowest; the more degraded and oppressed they are, the more they need the "glad tidings of great joy"—but it should convince us of the necessity of addressing all classes.

4th. Mission schools imbue the majority of their scholars with favourable views of Christianity. Numbers know it to be true, and some have confessed it long years after, sometimes at the hour of death. Many openly avow their belief in it, and look forward to the day when many of their countrymen will become Christians, and when they also hope to do likewise. The majority of the pupils in Mission schools have learnt in some degree to respect truth—they are more trustworthy, and more conscientious.

5th. Above all, this is a very great preparatory work. It has overthrown belief in caste. It has raised up native advocates for the re-marriage of Hindu widows, and for female education. Much yet remains to be done. Government has attempted but very little for vernacular education; and the grant-in-aid system, however valuable as an assistance, will never educate the poor. That must be done, in the first instance, gratuitously, or nearly so. If, instead of spending an average of forty rupees a head monthly, on giving a high amount of education to a few, the Government were to spend the whole sum at their disposal on vernacular education, girls' schools, and normal schools, they would do more to benefit the country, than by any other measure whatever. Those who want English secular education, can pay for it.

Only an incredible amount of short-sighted ignorance could have induced Mr. Forbes to attack Educational Missions. Had he understood the real wants of the country, he would have joined Dr. Duff in setting before the people of Scotland the claims of the thousands perishing for lack of knowledge—not eight per cent. of the children who ought to be at school receive any kind of instruction. Let all who have influence or wealth, give the means for more rural Missions, more vernacular schools, more preachers; so that, far from contracting or diminishing her exertions in the field in which she has been so successful, the Church, under whatever denomination, may redouble her efforts and occupy "fresh fields and pastures new." One such field should be at once entered upon—the Muhammedan population of Calcutta. It is at present fallow.

PERSECUTION OF THE GERMAN BASUTO MISSION.

The latest post from Africa, says the German Lutheran "Mission Journal," brings us intelligence that our work among the Basutos has, by a concatenation of disasters, been damaged to an extent which we could not fully have imagined, if even we had been disposed to entertain the gloomiest anticipations. In fact, the very existence of the Mission is at stake in these countries. We are desirous, therefore, of presenting the whole affair to our readers, with an earnest petition that they will lay their prayers and entreaties before the throne of Grace, that the burthen laid upon us and our messengers may not be beyond bearing, and that all may end in such a manner as that we may be enabled to praise the name of the Lord for it.

The origin of the disastrous innovation was, as early as the beginning of the present year, indicated to us by our sainted Inspector Wallmann in his report on the congregation at Thaba Mosechu. The entire account was the last he wrote in relation to the Mission, and contained the clearest indications—as we now see, all too distinctly—of his insight into the state of things among the Basutos. His words were, "We do not deny that we anticipate for our oppressed brethren in Thaba Mosechu a more severe and extensive persecution than those of June last year. In fact we have just received reports that the celebrations of divine service have been resumed; but it has fared with the persecution of Christ's congregation as with the lion, when he has overcome his antipathy and drunk his first draught of human blood. Sekukuni has gone on from threats to actual bloodshed; this is a significant fact. He is a drunkard; he has entered into relations with English wanderers, and he is unable, by reason of his polygamic practices, to act up to whatever impressions he may have received of the word of God. He must consequently have within him an inexhaustible hatred of Christianity which may at any time take fire, and that so extensively that it may make an end of the entire Mission throughout the country." Thus far our late inspector, Mr. Wallmann; and all that he wrote last January has now been almost literally fulfilled. Last November was the epoch of the events from which he drew such alarming prognostications. Shortly afterwards another occurrence entailed upon our station at Gerlachshoop, a distress which could not possibly have been more grievous. It will be obvious that we cannot at present lay before our readers anything more than a brief account of these tragic events.

At the commencement of November our four Basuto missionary stations were in a relatively satisfactory condition. The congregation at Gerlach-

shoop appeared to have attained a permanent tranquillity and security. At Khalatlolu and Phatamesane, their labours were going on uninterruptedly. The new station at Charatau had peculiar advantages, in that the Christians no longer came by night to seek the consolations of the Word and the sacrament at the altar, but again ventured to meet together on Sundays for the celebration of Divine service. The number of the catechumens, moreover, increased considerably, and amounted to nearly 150. On the 7th of November affairs reached a crisis, from which a rapid and ruinous catastrophe followed. A little before this date, one of the king's wives, Tlakale by name, had caused Mr. Merensky to be told, that she could no longer repress her desire to receive baptism, and that she would within a few days come to him for it. She had, a year and a-half before, with the consent of her husband, joined the catechumens, and had shown herself apt in receiving instructions. Afterwards her communications with the missionaries had been hindered; but the latter learnt from trustworthy sources that she remained at heart irrevocably attached to the faith; indeed Mr. Merensky knew that she had been true to it in the late persecution at Thaba Mosechu. He nevertheless hesitated to admit her at that time to baptism. Whether from reflecting on the fiery disposition of Sekukuni, or from recollecting that other missionaries, in like circumstances, were accustomed, before admitting women to baptism, to come to an understanding about it with their husbands, at all events he had her told by trustworthy messengers that she must wait, and that he would discuss the subject with Sekukuni. Unfortunately the messengers missed seeing her; and she appeared on the morning of the 7th of November at Charatau, having stolen away from Thaba Mosechu before sunrise. What was Merensky now bound to do? He thought he could not "forbid water"; and he baptised her accordingly. The wife of the missionary, at the request of the new Christian, fixed on the name of Mary Magdalene for her; with which she quitted the station in order to return unobserved, as she hoped, to Thaba Mosechu.

Unluckily, Sekukuni was very soon informed of what had happened. His anger broke out with the utmost vehemence; and it is evident from all that followed, that he then took the resolution to put an end to the new faith among his subjects by violent measures. This he began to do step by step. In the first place, all who he knew had had any connection with the white teachers, were deprived of their stock of corn. Next to that, each of them was separately asked, whether he would renounce the word of God. If he answered affirmatively, his property was left him. If negatively, not only his corn, but every thing else that he possessed was taken away from him, *viz.*, his cattle, his garments of hides, &c. Even when the time came for gathering in the crops, an order was issued, that the adherents of the Christian teachers should not be allowed to work in their fields. They were also driven from the watersprings, from which they wished to draw.

Under this oppression, the Christians and catechumens of Thaba Mosechu, forty adults in all, have, God be praised, with a few exceptions, endured faithfully. Some of them fled to the mountains and caves in the rocks; but the greater number remained in their huts, and received food from compassionate heathen neighbours. Sekukuni now took a second step. He caused all the Christians to be assembled in his court, and scourged. He excepted only a few men of higher rank, including his own brother; and the others were unmercifully chastised, so that blood flowed. Several of them fell into such cruel hands that they were unable to leave the place on foot, and had to be carried away. One catechuman was removed seemingly dead; he was however living at the date of our advices, but it may be doubted whether he can have permanently recovered.

The victims of these severities now considered it allowable to save their lives by flight, and were soon dispersed in various directions. They arrived in small bodies at Charatau, Khalatlolu, and Phatamesane, and begged for food. Thence they either fled further south, some as far as Gerlachshoop, or remained on the mountains. In particular, those who had fled to Charatau were obliged to remain provisionally in the immediate neighbourhood, because the river Sheelpoort was so swollen that it would have been highly dangerous to cross it without the aid of a carriage. One severely wounded person, and a couple of children, were left at the station with Merensky: the others encamped in the open country, destitute, sleepless with alarm, and starving with cold and hunger. Their number was augmented from day to day; for Sekukuni sent word to his subordinate governors, that they were to proceed in all the kraals as he had done; and they all, except Maserumule, with whom Mr. Endemann is quartered, carried out his instructions with the utmost rigour; so that there were now many more fugitives.

In the midst of the confusion, Merensky and Nachtigal (of whom the latter had been summoned to Charatau) set off together to call the king to account for these transactions, and to present to him a petition on behalf of his unfortunate subjects. They were admitted to his presence, and allowed to say all that they had meditated. He was at first extremely cool, afterwards vehement and unmannerly, and would receive no representations, and bind himself by no promises. "You shall hear from me," was at last the phrase he took to repeating; and so the two missionaries had to return. They understood his meaning only too well; and Sekukuni would not retreat a foot's breadth from the position which he had assumed in his cruel conduct.

It was now necessary, if the fugitives were not to be left to starve, or forced to recant, that some measures should be agreed upon for their succour.

The simplest expedient appeared to be, that Merensky should go to the south with them, and endeavour to obtain a residence for them among the Boers. His preparations were commenced on the evening of Friday, the 18th of November; but their completion was hindered by a thunder-storm. The next day, however, Basuto warriors came from the capital to Charatau, from whom Merensky encountered a treatment such as he had never before experienced from the natives. He himself, and all those round him, thought alike that his death had been decided upon. The dispute had reference to the fugitives, whom Sekukuni demanded to have given back to him, as being his own people. The heads of the detachment insisted with the most insolent vehemence, and the most shameless threats, upon Merensky's informing them where the people were harboured. Merensky refused to satisfy them. If they had made a search in the house, they would have found in the room and under the bed one wounded man and two children. But, instead of this, they dispersed themselves in the surrounding mountains, whence they presently returned, their object unaccomplished, in the utmost fury, to the house of the missionary. They made an uproar about it, were pacified again, went and came back several times, and at last stayed away.

During this bustle Merensky's wife gave birth to her first child, a female. This event made a change in his plans for departure. He had to delay the step provisionally. But when the ensuing days brought further indications that Sekukuni's hatred of Merensky might lead him to the most fearful extremities, and when the river at the same time fell so that the passage now appeared easier for the newly-made mother, the result of a general deliberation was, that the wretched and starving fugitives could no longer be left unsuccoured. During the night of the 22nd and 23rd of November the scheme was carried into execution. On the following morning they arrived at the Sheelpoort; and when the victims of the persecution had come together out of all their holes and corners, a fugitive congregation of about forty adults and twenty-nine children, with their white teachers, crossed over the river, and quitted the land of their fathers, to seek a new home in the south, outside the dominions of Sekukuni.

A friendly settler gave the Merenskys a hospitable shelter, which they exchanged soon after for the house of the Leidenburg minister, Van Heyningen. Their black congregation was meanwhile lodged in the neighbourhood. However, as no prospect appeared of their being allowed to return to Sekukuni's country, a plan, proposed by the settlers, that some land should be bought to settle them upon, obtained a favourable hearing. Accordingly, during the last days of the year, our Basuto missionaries were assembled for a conference at Gerlachshoop. The condition of the various stations was made the subject of a searching discussion. But no other conclusion was arrived at for the benefit of the fugitives, than that a place for them must be obtained by purchase. One that suited the purpose was easily discovered. At almost forty-six miles from Gerlachshoop, on the upper Lepalule, land was cheap and sufficiently abundant to accommodate all. Our missionaries therefore laid hold of it, and entered into possession in the name of the Society; and by the beginning of February the ground was occupied, in order to found a new station, or rather to form a residence for a little Christian colony, such as they had with much disadvantage been forced to arrange for during more than a quarter of a year. The place has not yet received a name.

But now, one more small body of Christians has been led to make a permanent settlement: we mean the little congregation of Gerlachshoop. This movement became necessary on other grounds. Nearly at the same time that the storm broke out in the capital, Sekununi sent a detachment to the South, because he heard that some women and children of the remnant of Maleo's tribe had taken refuge among Mapoch's people. And this was the fact. But with Mapoch, who was driven down from the north by the Basutos, and in the south was hunted by the settlers, this multitude suffered severely from hunger. In consequence of this a number of women and children had fled to Ramopuchi, the son of Maleo. The Basuto warriors now received orders to kill them. Luckily, the poor victims were apprised beforehand of their danger. They fled to the mountains; and their persecutors caught only a few of them, whom they cut down. Although they did no offence to the inhabitants of our station, they caused them no slight alarm. But when after a few weeks a detachment came from Mapoch, to hunt up the whole party from their retreats, as being his lawful subjects, and when they began to steal and even plunder, upon the people refusing submission to them—our missionaries resisting them with their utmost exertions—the end was nigh. The little band, now again deprived of all their property, and desperately alarmed, was split up into its original elements. They left in many small groups their accustomed abode, to repair to the neighbouring settlers, or to friendly governors; and at Christmas, our missionaries sat quite alone at house and hearth. Was any other plan left to be decided upon, except that the fugitive Christian community should be again sent for, and conducted to the new station? Grützner and Moschutz obtained leave from the authorities among the colonists to commence a new station near the petty chief Mangkopan, whom Grützner, as has been reported, visited in October, and found favourably disposed.

Of the other three stations we need not say much. Immediately after the flight, our missionary, Sachse, returned to Charatau, and remained there alone till the end of the year. Sekununi had him told that he might continue to live there, and could

repair his fire-arms beautifully. He received an impertinent answer, but was not put out of humour by it. In January, Sachse had gone to Phatamesane, in order to replace Endemann, who had started with Nachtigal at the end of the month for Natal, in order to bring away the last of our travellers. At the above-mentioned place all had been quiet, except that the general consternation had weighed like a mountain upon every mind that was bent upon salvation. A very peculiar change took place in the position of affairs at Khalatlolu. Nachtigal succeeded in persuading King Sekukuni to allow the Christians of the place to return to their huts, and to resume their labours in the field. However, this favour was accompanied by the restriction, that none of them should resort to the teacher for instruction, and by our last account this ban was still resting upon the place. And the pastor and the flock have for the time yielded.

Further disorders soon took place in the middle of January, when Mary Magdalene and two other wives of the King escaped by flight from terrible inflictions. They reached Khalatlolu, and were concealed in a maize-garden upon the appearance of warriors in pursuit of them. Their safety had been the motive which induced Nachtigal and Endemann at the end of January to undertake a journey to Natal. It was in their carriage that the alarmed women were conveyed to Merensky's abode.

These have been the latest events in this hitherto so blessed region. A severe affliction has been sent upon us. But we know the hand from which it proceeded, and know that it can only execute gracious designs for the work in those parts. And, in spite of these distressing announcements, we cannot give up the joyous confidence which rests upon our knowledge that for those who love God, all things work together for good.

In the meantime the French mission to the same tribes in another district has been exposed to great injury from a quarter entirely different—that of the Free State of the Boers. We quote the following from the French journals.

The French Society have received sad news from the South of Africa. A war, which may seriously compromise the work of our missionaries, has broken out between the Basutos and the Dutch Boers who inhabit the banks of the Orange River, and who have formed an independent government under the name of the Free State.

The Boers, who quitted the British territories because they wished to retain their slaves and keep up incessant hostilities against the natives, have, during several years, maintained a series of exactions which have at last exhausted the patience of the Basutos. Their violent conduct and reiterated provocations have rekindled the war. It appears that some new requisitions, of which we do not know the particulars, but in which a usurpation of territory was doubtless aimed at, have been repelled by Moshesh, and have led to a declaration of war on the part of the Boers. The Basutos were ready for fighting, and without waiting for the attack with which they were threatened, they invaded the Free State under Mollapo, son of Moshesh, massacreing men and boys, and taking an immense booty. Our last advices stated that, after this momentary success, a considerable body of Basutos had been massacred by the Boers, and a great quantity of booty recovered.

This war painfully occupies the minds of those who are following with their prayers the labours of our missionaries in these parts. It has rekindled among the natives the dormant instincts of the savage, and effaced all evangelical impressions among those whose minds were not yet well established; and if war among civilised nations is full of horrors, what must it be among a people of which only the most select part has as yet emerged from barbarism, and which finds itself harrassed and oppressed in the name of civilisation by the avarice of Europeans?

The struggle between the natives and the Dutch farmers is very unequal. What will it be if the English colony at the Cape interferes against the Basutos, as it appears disposed to do? Moshesh has issued a proclamation, in which he solicits the neutrality of England, and promises that no English subject shall be molested, and that all English property situate in the Free State shall be respected. After having received this proclamation, the Governor of the Cape forbade the English colonists to take part in the war; but the Legislative Council of the Colony was pressed by many of its members to support the cause of the Boers. At the moment of the departure of the "Cambrian," which conveyed these tidings to us, he had just adjourned his decision for a few days in anticipation of fuller information. Let us hope that the English will only intervene as mediators to re-establish peace on equitable terms. Let us hope, also, that the frontiers of the two States may be determined with sufficient exactness to secure a permanent peace for the future. In the next place, let us ask Him who holds in His hands the hearts of men, and whose goodness has so richly blessed the labours of the French Missionaries in the Lesuto, to send down among the opposed parties the spirit of peace, to stop the effusion of blood, and to cause that which men have done wrongly to contribute to the welfare of immortal souls.

P.S.—The Cape mail brings intelligence that the war between the Free State Boers and the Basutos is progressing without a prospect of cessation. It is now carried into Moshesh's country, and that chief is said to have evacuated his stronghold, Thaba Mosechu, and to have given orders to retreat before the Free States commandos now invading his territory. The Basuto women, with their cattle, have taken refuge in the mountains.

A YEAR AMONG THE KOLS.

THE CHURCH AND ITS DEVELOPMENT.

If the year 1864 was a time of much trouble, anxiety, sorrow, and sowing with tears, it was also a time of a rich harvest, not only for the Church triumphant, but even for the Church militant. Immediately after our harvest-commemoration, at the end of January, we began our course of baptismal instructions, and so great was the rush of people, that at times the Missionary Station was overcrowded. Although we anticipated the results with some timidity, we could interpose no obstacles, for candidates for baptism abounded over all the country. At last, came that which we had expected: the measles broke out; and, in order to put a stop to the infection, we shut up our schools at once, and sent home all the people who were with us. We now entered upon a new plan, which we shall develop in proportion as it proves successful. We sent our catechists into several villages, in which a great number of catechumens lived, and we caused the people in this way to be instructed in their own localities. Thus they went on under their accustomed discipline, and were enabled to learn quietly, and to be trained without peril. Towards the middle of April, the catechists returned, accompanied by more than 200 persons, who were then re-examined, and were baptised as soon as they were found ready and admissible. At the end of the rainy season, in October, the catechists were again sent out, and especially to some villages in the south, which swarmed with Christians, or with people desirous of becoming such. By the middle of November, they brought back upwards of 500 trained and ready. These were again successively examined and baptised, namely, on Saturday, the 12th of November, 149; on the 13th of November, 296; on the 20th of November, 50; and on the 27th of November, 22, or, in November altogether, 517.

In the year 1864, there were 2,100 baptised, viz., 1,170 adults, and 930 children: of the latter, 195 had native Christian parents, and four were European. There died 85—viz., 80 of the native congregation, and five Europeans; among the latter were two Englishmen, who were buried in our cemetery. Thus the additions to our native congregation amounted to nearly 2,016, who, with the accession of 5,907 at the beginning of the year make a total of 7,923 baptised persons now in connection with our Mission. But these are not all under our charge. Last year was very dry, and the harvest was very poor: so that it was feared the present would be a year of famine. Thousands of Kols, therefore, emigrated in order to seek food elsewhere, among them many of our people, although we have preached against the movement, and endeavoured with all our might to hinder it. It was, however, their settled intention to return, which may the Lord in his mercy enable them to do.

The candidates for baptism were brought together from 158 villages, including families from 67 places, in which hitherto no baptised persons have been found. Thus the Christians are now spread over 383 villages in the district. In the northern, eastern, and western portions of Chota Nagpore, there are comparatively few villages containing Christians; but in the southern part almost every second or third village includes Christian families. Thus we have in the

District.	Villages.	Householders.
Kokrah ...	80	12
Lohardagge	6	1
Lodema ...	12	1
Siri ...	27	2
Bharnda ...	1	0
Rahe ...	1	0
Bundu ...	4	1
Sili ...	3	1
Tamar ...	7	1
Belkuah ...	19	4
Sinepura ...	134	30
Doesa ...	30	8
Bassia ...	35	1
Belsia ...	7	1
Patshet ...	14	1
Singhlshun	3	0

To the great number of those who have been several years waiting for baptism were added, last year, 376 families who had renounced heathenism. We hope that a great number of them will this year be so far advanced in knowledge and instruction, that we may be enabled fearlessly to introduce them by baptism into the congregation of Christ. We proceed somewhat slowly to baptism, perhaps too slowly; but yet a mistake, when subsequently discovered, is very injurious.

INTERNAL CONDITION OF THE CHURCHES.

As regards our native congregations we are frequently asked, and indeed besieged with questions as to what is their individual spiritual condition. Are all these people really converted? How many really converted persons are there among them? Do you really trust that such and such of them are converted? &c., &c. Now, as to these points, it is fair to answer, that we, day by day, question ourselves before the Lord, as to the condition of our people, in order that we may not be brought to shame for our labours, and that the name of the Lord may not be evil spoken of. But people habitually, and with too little consideration, do injustice to converts from among the heathen. They would fain take from them all their idiosyncrasies, and clip them into their own shape; and where they cannot recognise their own likeness in them, they

imagine them to be unconverted, and going the wrong way. On the other hand, it is continually forgotten whence they come, that is to say, out of great corruption and horrible darkness into the light of truth, which is now just beginning to arise upon them. Furthermore, European Christians are all too much inclined to look upon all that is their own as pure gold; they judge themselves with great partiality, and continually forget that they have, during many generations, basked in the rays of the Sun of Righteousness, and remained till they are even satiated near the springs of mercies.

But, if we consider the case of our own race, we must recognise with pain, that there are many amongst us who have no knowledge of God (1 Cor. xv. 34); that we have unruly and vain talkers (Tit. i. 10); liars, evil beasts, and slow bellies (Tit. i. 12); them that are always learning, and never able to come to the knowledge of the truth (2 Tim. iii. 7); them that are covetous, and have erred from the faith (1 Tim. vi. 10); that walk as the enemies of the cross of Christ, whose god is their belly (Phil. iii. 19); that have not repented of the uncleanness, and fornication, and lasciviousness which they have committed (2 Cor. xii. 21); that are called brethren, and are fornicators, or idolators, or railers, or drunkards, or extortioners (1 Cor. v. 11). If such was the experience of St. Paul in the congregations that he planted among the heathen in the apostolic times—ought we to despair, if we also, in these late and evil times, have to encounter such weeds as these, even where we are loth. We have amongst us some such wretched people, who are walking in notorious sins, and who, although they were years ago expelled from the congregations, nevertheless show not the slightest desire to be reconciled to the Lord, and to his people.

Then, again, we have weak souls, half Christians, who must be continually admonished, rebuked, and exhorted, in order that they may not drag behind, and fall back into the mire from which they have been lifted. These are sickly plants, which require much patience and sustaining love, in order that they may not perish entirely.

But still we have many, very many, of whom we hope that their names are written in the Book of Life. Our people here are, among the worshippers of devils and false gods, a living testimony to Christ and his grace. They have gone through many evil reports, and many persecutions: they have had to flee for the name of the Lord Jesus, and to hide themselves from the rage of enemies; and they have still, from day to day, to endure evil reports, persecutions, and temptations. Many who, as heathens, were landowners and comfortably provided for, have forsaken all their property, and been obliged, after many extreme hardships, to earn a scanty maintenance by daily labour; and, nevertheless, they have not only remained faithful, but have issued out of all their tribulations stronger in the faith than they ever were, and are praying the goodness of the Lord instead of complaining, and by their words and prayers bringing hundreds and thousands of their countrymen from the darkness of heathenism to a belief in the Lord Jesus. If we began to specify all the instance of this, we should never come to an end. I will only mention a single family, living almost fifty miles from us. When the man became a Christian, a persecution broke out against him, and in consequence of a false accusation he soon found himself in a dungeon; nevertheless, he remained faithful, and would not be terrified out of his belief. And now all his relatives, some twenty in number, have been baptised. He comes to church with his family every Sacrament Sunday. Every month, he and his wife, the latter carrying three little children on her back, come up to receive the sacrament. Their Christian offerings are considerable, and the man is a living Gospel in himself to the whole neighbourhood. A whole village in the south has been converted to Christianity by one man, although the proprietor was an arch enemy of the Gospel. At the end of the year a chapel and schoolhouse were ready, and a teacher has now been settled there, and had a class of eighty Christian children. Four years ago all were pagans. In another village, at no great distance, the mayor has, at his own expense, built a chapel and a schoolhouse for the congregation, asked for a teacher, and maintained him and his family through an entire year, although he himself possesses scarcely more than three acres of land, and by becoming a Christian exposed himself to the dislike of his zemindar. Here now we have said something about our congregation: and although we have had much to notice on the dark side, still we ought by no means to overlook the mercy of the Lord, but loudly to extol it; for it is the Lord alone who has done this, and who has relieved this ruined people, and is showing us that He can make that which is nought to be somewhat.

CATECHISTS AND THEIR WORK.

In the year 1863 we had eight catechists; and now, at the close of 1864, we have fourteen. It was our wish to have reached the number of twenty, but our limited resources prevented it. One of the above was already appointed a teacher; but was in our somewhat disorderly community much depreciated on account of his incessant earnestness; and so we were obliged to send him away. He was a blessing to us among the catechists by his liveliness and his varied information; but a congregation sent to us from the south, and almost by force took him away from us to be their teacher; and we let him go gladly, although he would willingly have remained amongst us a catechist. His place was filled up by another young man, who had also been several years in the seminary.

Our catechists have not only to teach, but also to learn; for as they were all of plebeian extraction, and married men at the time that they were con-

verted, their education for their duties has been by no means thorough or fundamental. As far as time suffices, which is at present certainly scarce, they must set to work to make up for what they have left undone earlier. They are thus instructed in Bible history, Church history, reading, writing, &c. In their journeys they have to deal not only with heathens, but with Christians, and to proclaim the Gospel to them all. In the preparation of candidates for baptism they assist us largely; indeed, without them the instruction of the Mundarin women from one department of the district would be almost impossible, for there the women are entirely destitute of religious notions. It is remarkable, however, what answers these poor creatures are able to give after scarcely a month's instruction. The stipends of our catechists are very small; and if they did not work for the Lord's sake, they would certainly seek more profitable engagements elsewhere, such as they might find on all sides. It pains us to hear persons saying, "Will you allow such a man (who receives from us five rupees) to go with me, and I will with pleasure give him ten rupees monthly." The catechists we take on trial receive only three rupees monthly. Our expenses for the catechists amounted last year to 699 rupees, against 352 in the year 1863.

THE BOARDING-SCHOOLS AND THE SEMINARY.

The boarding-schools for boys and girls have been pretty well filled; we had seventy boys (of whom fifteen were in the seminary class) and thirty-six girls. During several months we had much sickness in both the boarding-schools, especially severe fevers and cutaneous diseases. After the rainy season the sicknesses abated: and after Christmas we were enabled to let the children go away merry and well for their holidays. During the year, however, two boys and one girl had died.

Two lads in the seminary class, who had already throughout a whole year received instructions in the training-school, were examined in November, and installed as teachers at Christmas. We expect them both to do much good; and hope they will labour with simplicity and fidelity.

The school-house and the boarding-house being both very small, it has already during several years been our wish to have improved buildings for our educational purposes. Our limited resources have hitherto hindered our working at the realisation of this project; but, as the need grows more pressing, and our work accumulates upon us, we have been unable to delay any longer, and have begun in reliance upon the Lord. Two school-houses, each with eight class-rooms, and with a large parlour in the middle, two dwelling-houses for those missionaries who are specially concerned in the work of instruction, and some outhouses for miscellaneous purposes, compose our plan. We cannot hope to be ready within four years; and we shall be well satisfied if our expenses for all the buildings together do not exceed 2500*l*.

The ground for the principal building had been excavated, and the foundation-stone laid at our harvest festival in January last year. As our church bears the name of Christ Church, so when the foundation of our school-house was laid, the name was given of Christ Church Seminary. The object of the seminary is to be, to train up teachers, catechists, and readers from among the natives of Chota Nagpore; it is consequently a building of great importance. Hitherto the boys and girls have received gratis, not only their schooling, but all they required in food, clothing, &c.; and we have been heartily glad to get hold of the children on these terms. By degrees new arrangements must be introduced into the mission, and its burdens must be shifted from the shoulders of the missionaries to those of the several members of the congregations, in order that these may become independent. Accordingly, we mean to make in the school a slight step in advance in this respect. Every child is to pay five shillings annually, the seminarists excepted. Now, the expenses for each child amounting to 3*l*. annually, these five shillings do not help much. But still this will be a beginning, if nothing more, in the right direction. And then five shillings is really a great outlay to these poor Kols, particularly in this year of famine. Our expenses last year for the boarding-schools amounted to Rs. 3703.13.3, against Rs. 2724$\frac{3}{4}$ in the year 1863. Here, too, is an increase of expense, as in all other departments of the mission.

VILLAGE SCHOOLS.

The number of our village schools was, at the end of the year 1863, only six; whereas now we have eleven, and still know not how we shall be enabled to meet the growing demand for teachers. It is true we have yet many difficulties to overcome. We find in many parts great unwillingness to give anything for the support of the teachers, and even indeed to send the children to school. The exertions of some teachers have been favoured, but others have had much to complain of; however, all beginnings are difficult, and we must not despond, but endeavour to be victorious. The elders of the congregations are, with few exceptions, very zealous for the promotion of the schools; but in most of the villages (which it is to be remembered are very small) few Christian families reside, so that it is with much difficulty a sufficient number can be got, for the pagans do not send their children. Consequently, empty schools and ill-paid teachers will be the order of things a few years longer. If the Government gave us no assistance it would be, as things now stand, almost an impossibility to advance any further in the foundation of schools. The elders in Barkali, Tapkara, Urikel, Kachabara, &c., made last year great sacrifices for the foundation and maintenance of the schools in their villages. Even in Ilki, where the teacher has always had much to complain of, the Christians have now begun to contribute with much alacrity.

The value of the school-houses that have been built amounts to 21*l.*, and the support given by the churches to the teachers to somewhat about 16*l.* From the missionary chest we have paid 23*l.* to the teachers, which, however, has been repaid us by the Government. There are about 270 children in the village schools, of whom 200 are boys.

HOSPITAL AND DISPENSARY.

We are thinking of building presently a hospital, together with a dispensary, &c.; but when we shall be able to set about it the Lord knows. Hitherto we have not received a single shilling for these objects, either from Germany or from this country; but we have so many cases of sickness in the schools, and so many patients are brought in from the villages, that we must bestow our care and help upon them. To what dangers our own families are exposed in this way we have unfortunately been apprised by many experiences; but we cannot remedy this; and we must drag the patients backwards and forwards, because we have no proper building to leave them in. May the Lord herein also look graciously upon us, and grant us that of which we have need. The expenses for medicine and surgery amounted last year to Rs. 340.1.3, against Rs. 230.10.9 in 1863. As concerns

EXTERNAL LABOURS

in the Mission, the church in Ilki has been completed, and we were enabled, by God's blessing, to consecrate it at the beginning of November. It has received the name of Trinity Church. Afterwards preparations were made for the school-house; tiles formed and baked, mortar purchased, beams and stout timber procured out of the woods, and so forth. Although we have had very little rain this season, yet our rice-crop for the school has turned out tolerably well, and has saved us a great outlay, which at the end of the past year we might have been unable to stand. A small, very small, beginning has been made with a tea-plantation. The tea-plants have been transplanted out of the seed-beds; and, as we again received two baskets of tea-seeds from Colonel Dalton, we have laid out new seed-beds for the enlargement of the plantation. Our expenses for the schools were last year very heavy, for materials for clothes and provisions rose to double and triple the average prices. We were unable to purchase a large stock of provisions; our finances would not have admitted of it; and, inasmuch as we receive nothing from home against our constantly increasing mission expenses, we must carefully consider how to regulate, in order that we may not collapse. In regard to our pecuniary means, we must acknowledge that, during the past year, we often looked forward with serious apprehensions to the future. This was especially the case towards the end of the year; but, by the Lord's blessing, we have closed with a balance in hand, and not with a deficit. The visitation of the Lord Bishop of Calcutta has contributed to make the hearts of many more warmly disposed towards our mission, and we have had such contributions as we never had before. The Lord grant that this sympathy may never be blunted, but may grow keener from year to year; for the more we receive, the more we can give; the more interest is felt for us, the more effectually we can advance; the more praying and wrestling in prayer there is for us, the stronger we grow in overcoming all obstacles; for we have nothing, and can do nothing of ourselves. May the Lord deeply awaken, therefore, the hearts of believers to warm sympathy and effectual benevolence towards us.

MEDICAL MISSIONS.

It would appear that the first person in more recent times who systematically brought medical aid within reach of the Chinese, was a British surgeon, Dr. Livingston, who opened a small hospital at Macao in 1820. Dr. Colledge, of America, followed his example a few years later; and there can be no doubt that both of these benevolent men became instruments of much good in the prosecution of their arduous duties. In 1835 Dr. Parker, also from the United States, arrived at Canton, and lost no time in establishing an hospital for diseases of the eye. These affections are very numerous in China; and as the beneficial effects of treatment are in such cases too obvious to be mistaken, and are readily appreciated, a remarkable sensation was speedily created in the surrounding country, so that patients of all ranks crowded to the hospital, even from distant parts of the empire. A great opening took place in consequence for the circulation of the Holy Scriptures and religious tracts; and it may readily be conceived that many opportunities of dropping a word in season occurred to the medical man, who had gained an avenue to the hearts and confidence of his patients by his successful treatment of their bodily infirmities. This, be it remembered, is the grand secret of Medical Missions. It is here that their great strength lies —in convincing men, by substantial, indisputable proofs, that their welfare is really sought.

The great success of Dr. Parker at Canton led to the formation of a Medical Missionary Society there, one of the first proceedings of which was to open an hospital at Macao, in the year 1833, under the auspices of Dr. Lockhart. His hands were greatly strengthened in the following year by the arrival of Dr. Benjamin Robson, who, after labouring at Macao until 1842, proceeded to Hong-kong, and there, during a very long period of disinterested labour, served the Medical Mission cause very conspicuously, both as an eminent practitioner of the

healing art, and as the author of scientific works admirably adapted for the instruction and training of native students.

Many changes have taken place during the long intervening period; but the work goes on, and new fields have been opened. The Medical Missionary Society in China still maintains its original vigour and efficiency, and we have now lying before us the Annual Report for 1864.

The Society has an hospital at Canton, and a dispensary at Fuh-shan, both under the able superintendence of Dr. John G. Kerr. The former of these institutions afforded advice during the past year to 15,986 out-patients; the latter to 5015; while no fewer than 427 children had been vaccinated. The number of in-patients was 427, and more than 400 surgical operations have been performed. Some of these operations were of considerable interest in a scientific point of view; and the whole list is not only very creditable to the able surgeon and his assistants, but enables us to estimate the great amount of benefit which the hospital confers upon the teeming population both of Canton and of the surrounding country.

Two additional dispensaries, one of them at Shin-hing, under the care of the Rev. R. H. Graves, M.D., the other at Shik-lung, under the Rev. A. Krolczyk, are maintained by the Society. Besides these, we must take into account several excursions made by Dr. Kerr, during which many patients were prescribed for; so that, in these different ways, six or seven thousand may be added to the large number of individuals already mentioned. Great importance is attached to these Medical Missionary excursions to places hitherto overlooked; but it is obvious that engrossing duties at the hospital forbid frequent or long-continued absence from Canton. It is contemplated, however, during the coming year to suspend the dispensary in Fuh-shan, so as to admit of short visits to many cities and villages in the neighbourhood, whose necessities are more imperative. May we not gather from these benevolent purposes of our friends in China that they feel the value of their own labours, and know that they are appreciated by the people? It is very satisfactory to learn that the healing of the sick and the preaching of the Gospel continue to go hand in hand. On each prescribing day a discourse is delivered for the instruction of out-patients; a daily morning service is held for the benefit of the in-patients of the hospital; and on Sunday a regular religious service is attended by all connected with the institution. Books are distributed among the out-patients; and those who have resided in the house are furnished with suitable books and tracts when they return home. Can we doubt that the good seed of the kingdom is thus largely sown, and may yet spring up in many hearts, when a time of refreshing shall come from the presence of the Lord? Let all who know, in their own experience, that conversion to God is the work of His Holy Spirit, be very earnest in intercessory prayer, both for the large-hearted men who are spending their strength in that far-off heathen land, and for the benighted sufferers who go to them seeking relief from bodily sickness and infirmity, without caring for that infinitely greater blessing which is offered to them at the same time. "Into whatsoever city ye enter, heal the sick that are therein, and say unto them, the kingdom of God is come nigh unto you."

Contributions to the various objects of the Edinburgh Medical Missionary Society will be received in London by Mr. James Watson (Messrs. Nisbet & Co.), 21, Berners Street, W.; or by Messrs. Fuller, Banbury, Mathieson & Co., 77, Lombard Street: in Edinburgh by Dr. Omond, 43, Charlotte Square.

Contributions since June 30th.

	£	s.	d.
Charteris, Lady Caroline, by Rev. Mr. Millar	2	2	0
Scott, E. Erskine, Esq., by Dr. Handyside	1	0	0
Dirom, Captain, R.N., Mountannan	1	0	0
M. C., for Madras	2	0	0
Hamilton, John, Esq., Fairholm, Larkhall	1	0	0
Harrison, Miss, Sheffield	20	0	0
Mill, C. J., Esq., Keniemuir	0	10	6
R. F. G. C., by John Macdonald, Esq.	50	0	0
Bertram, Mrs., 2, Walker Street, Edinburgh	1	0	0
Lusk, W. V., Esq., Surgeon, London	0	10	6

LETTERS

FROM

THE CORRESPONDENTS

OF "CHRISTIAN WORK."

England.

THE Bishop of London has made a very decided protest against the extravagances of the Tractarian party, in the consecration of a church at Shoreditch. On the 24th of August he went to this church, and, after having examined it, retired to the vestry. He then ordered the removal of bunches of flowers from the communion-table; and as the clergy appeared with richly embroidered stoles, he said sternly, that the clergy of his diocess must appear in the simple dress of clergymen of the Church of England. The hint not having been taken, he is reported to have said peremptorily, "I must ask you to remove those ribbons, gentlemen." He next ordered a cross on the wardrobe to be taken down and put in the cupboard; and, lastly, in the presence of the congregation in the church, made the incumbent, Mr. Lyford, give an undertaking, in writing, to efface a cartoon of the Crucifixion, with a Madonna on either side, which had been roughly sketched over the communion-table.

This course of action has naturally excited much attention. Those who have lamented the great and daring innovations of Tractarian ritualism in the diocess, have hailed it as the beginning, they hope, of a more distinct policy. Not only the Tractarians, but even moderate High Churchmen, view it with strong disfavour. The *Guardian* reproves the want of temper of the Bishop, and says, with more ingenuity than correctness: "It is absurd to talk of such things as are spoken of in the report, flowers on the communion-table, a wooden cross on the top of a vestry wardrobe, a reredos sculptured with a bas-relief of the Crucifixion, or even the white and gold embroidered stoles, as marks of extreme ritualism. They are simply examples of a change of feeling and custom, a rising of the level about the external beauty and solemnity of worship, which is visible in the very buildings and services of the Dissenting bodies. So far as they indicate a certain line of doctrine, they represent one which has as good a right within the English Church as any other: so far as they are matters of taste, a public officer ought to have something more than his likings to entitle him to impose off-hand his mere tastes on other people. But even if these decorations were really as questionable as they seem to us to be innocent, they are no excuse for the snubbing and rudeness which men in high place sometimes mistake for the exercise of authority." Some angry correspondence has taken place on the subject. A Mr. Brett, who has taken a leading part in the getting up of this church, asks in the *Guardian*, "What does a Bishop gain by ordering the removal of a cross, or flowers from the altar, or a coloured stole from a priest's neck, when he knows perfectly well that all will be replaced in a few hours?" The same correspondent writes, that he has now the written approval of the Bishop to the carrying out of the complete design, of which the cartoon ordered to be effaced was a rough outline.

It is to be hoped that the Bishop will continue to be firm in this matter, using all the powers which he possesses, as the innovations in the services in many churches in London have been such as to make the ritual scarcely recognisable; and they have a clear and definite meaning, pointing towards the dogmas of the Church of Rome. A correspondent, in a letter to the *Pall Mall Gazette*, replying to an article in which the innovations were spoken of contemptuously, points out this with force:—"The truth is that the embroidery on the Rev. C. Lyford's robes was the assertion of the sacerdotal as opposed to the non-sacerdotal theory of the relationship between man and the invisible; the assertion of the absolute necessity of sacraments to eternal salvation; of the indefeasible essentialness of priestly ministration in the intercommunication between God and man. All this church millinery is the preaching and teaching of a theory and system of doctrine wide as the poles asunder from that other theory and system of which the Bishop of London may be presumed to be an advocate."

The evangelical party in the Church have had a severe loss in the death from bilious fever of the Rev. C. E. Oakley, rector of Covent Garden, who was only thirty-three years of age, was a man of high university attainments, an excellent speaker,

and of most genial disposition. He had travelled much, especially in the northern countries of Europe, and in the East, and took great interest in the churches of Sweden and Norway, joining, as opportunity occurred, in their communion services. He was a man utterly destitute of bigotry, while he held emphatically to the evangelical views of doctrine, and was a strenuous opponent of broad-Churchism. Last year he went to Palestine, in autumn, with the excellent rector of St. Giles, the Rev. A. W. Thorold, the time having been selected because of the pressing duties of their important parishes in the spring. He has never been well since his return, and it is not improbable that the seeds of disease sown in this tour have been the cause of his untimely and much to be lamented end. A deep sorrow was felt in the parish at the unexpected announcement of his death. One of the daily papers gives a brief sketch of his career :—

"The deceased Rev. Charles Edward Oakley, M.A., B.C.L., F.R.G.S., late Scholar of Pembroke College, and Demy of Magdalen College, Oxford, was educated at Rugby (under the Bishop of London) and Oxford University, where he took a First Class at the first Public Examination (Term Pasch., 1853); Second Class in *Literis Humanioribus* (Term Mich., 1854); First Class in Jurisprudence and Modern History (Term Pasch., 1855); and was Dr. Johnson Theological Scholar in the same year. Shortly after his ordination in 1855, by the Lord Bishop of Oxford, Mr. Oakley proceeded to the seat of war in the Crimea, and was attached as chaplain to a brigade of artillery. He was ordained Priest in 1856, and presented by Earl Ducie to Wickwar rectory, in Gloucestershire. He was appointed Public Examiner in the School of Jurisprudence and Modern History, and Special Preacher before the University of Oxford in 1859-60. The Duke of Bedford appointed Mr. Oakley to the rectory of St. Paul's, Covent Garden, in September, 1863, in which parish he has won the esteem of all his flock. The deceased was married to Lady Georgiana Moreton, daughter of the late Earl Ducie, and sister to the present Earl, by whom he leaves seven young children to mourn his loss. An erudite scholar and theologian, an accomplished European and Oriental (especially Syriac) linguist, an eloquent and effective preacher and speaker, and an indefatigable parish priest, the evangelical body has lost in Mr. Oakley a most steadfast adherent, and the various Church societies a zealous and sincere supporter. Mr. Oakley was author of 'The English Bible and its History,' and two sermons, 'A Son born to Naomi,' and 'The Three Celestial Weapons.'"

The following is a short notice of the life of the new President of the Wesleyan Conference, who has been most deservedly raised to the highest dignity which his brethren have to bestow :—

"The Rev. William Shaw is a native of Glasgow, where he was born in December, 1798. It was while he was with his father in garrison at Colchester, and when he was in his thirteenth year, that William Shaw was truly converted.

"In 1819 Mr. Shaw offered himself to the Missionary Committee for employment in any part of the foreign field, and was appointed to go out to Southern Africa as chaplain to a band of emigrants, to which vocation he was ordained at the Wesleyan Chapel, St. George's-in-the-East, in November of that year. In February, 1820, he set sail for Algoa Bay, and remained in the English colony at Salem for nearly four years. During this period he stood upon the edge of the great north-eastern wilderness of Kaffirland. Kaffirs came and went in the colony; Kaffir tribes hovered near Salem. Mr. Shaw sought and obtained from the committee permission to leave his comfortable home and congenial work in the English colony, that he might risk his health and peril his life among the Kaffirs.

"For eight years Mr. Shaw pursued his toils among the Kaffirs. He must be regarded as the primary missionary, in a sort the apostle, of the Kaffir tribes, even as Barnabas Shaw during the same period was the apostolic missionary of the Namaguas. In 1833 he returned to his native country, and the sense which his brethren of the English Conference entertained of his noble missionary character and general abilities was shown by their appointing him to the charge of the Leeds circuit, at that time and still one of the most important circuits of Methodism. He remained at Leeds for the full term of three years, and went out again after the Conference of 1836 as general superintendent of the Wesleyan missions in the South African colony. On occasion of his thus going forth a second time, the Conference elected him, on nomination, into the Legal Hundred, although at the time he was but thirty-eight years of age, and only of eighteen years' standing in the ministry. In November of that year he set sail a second time for Africa, where he remained for twenty years. During this period Mr. Shaw was, perhaps, the most influential resident in the colony. All the authorities, civil and military, treated him with extraordinary respect. All classes regarded him as a man of the greatest probity and the highest wisdom.

"In 1856 Mr. Shaw returned to England. For some time he resided at Croydon, engaged in revising portions of the Kaffir translation of the Scriptures. Since then he has been stationed in Liverpool and at Clifton. Now, after forty-seven years of service, he has been elected to the highest office among his brethren."

A great scandal has occurred is one of the rural parishes, which brings again to light the urgent need of proper spiritual discipline in the Church. The Rev. Samuel Haworth, Vicar of Sulhouse, has been fined for maltreating a young woman, who asserted in the evidence that he had seduced her, when a servant in his house, at the age of 15; that he had given her potions to produce abortion, and had pro-

mised to marry her when his wife died. So far as appears he may continue to minister unchallenged, the difficulty of ejecting a parish clergyman, in cases of the greatest scandal, as proved frequently in recent times, being very great, clergymen having actually suffered imprisonment for crimes while continuing in full possession of the privileges of their office, and entitled to return to their spiritual duties as soon as released from their imprisonment. The *Daily Telegraph* has the following pungent remarks upon the case :—

"But even as the case stands, another sentence ought to be executed upon the Reverend Samuel Haworth. He should be expelled from the Church which he utterly shames and disgraces. In our time, morality—unassailed and undenied morality of life—is the first thing due to the community from those who call themselves its pastors. It is no longer a day when dry doctrine and the orthodox brace of discourses will stop men's mouths, or suffice to earn tithes and the touch of the hat. There is a good deal of doubt and discontent about creeds; but we all acknowledge that a good and pure life is religious, and we all demand examples of that life from the class to which we look for guidance in the path of life. A clergyman, therefore, who commits flagrant sins, who is coarsely vicious, has unfrocked himself, though he preaches with 'forty parsonpower.' But how are we to get rid of him?—of this worthless vicar, for example, whose presence in a church is a thing henceforward to make the bad laugh and the serious sigh? If he chooses to stick to his pulpit, how can we thrust him out, as he thrust out the poor woman who came to him for help and justice? There are, of course, ecclesiastical methods by which the desired end may be attained, but they are so hampered with the old ecclesiastical theory that the black cassock could make white the heart of the vile, that it is as hard and as costly to drive a bad priest from the Church as to get a suit out of Chancery. The Bishops are equally afraid of the task and of the scandal; they generally write an anxious letter to their solicitor, and an awful one to the offender, and there the matter stops. If such a fellow as this, however, is allowed to retain the title and office of an English clergyman, and to preach from an English pulpit a travesty of piety and a burlesque upon Christian virtues, there had better be no more attempts made to drum out the reverend reprobates who infest the sacred army of the Church militant. Certainly, whoever goes to Salhouse church to hear the doctrines of Christianity preached by a Samuel Haworth, has read George Herbert to some purpose, and does 'not grudge to pick out treasure from an earthen pot.'"

A Canon Moore, recently deceased, son of an Archbishop of Canterbury who died sixty years ago, is said to have been a great pluralist, and to have derived from the Church in the course of his ministry a sum of 753,657*l.*

A great effort is being made on behalf of the new mission in the Sandwich Islands, during the stay of Queen Emma, who has been received honourably by the Queen, and has received much attention in all quarters. Many of the journals show an extraordinary ignorance of what had been done by the American Mission in former years, by means of which the islands were reclaimed from heathenism. It is at least fair that this should be honourably acknowledged.

The latest notice of the Oxford and Cambridge Mission to Central Africa is contained in the following extract from the letter of a naval officer :—

"I think the future of the Mission seems promising. They appear to have started on the practical and steady principle of educating the young. . . . . The Mission appears to have a splendid basis to start from. Zanzibar is healthy, not quite removed from the civilised world, the central and principal port of East Africa, the rendezvous of Her Majesty's cruisers, which latter is a happy coincidence, as the Mission seek to overthrow slavery by the Divine influence of Christianity, and we of the Royal Navy by force of arms. As we have no naval chaplains out here, we are most thankful for the Mission's exercise of their holy office on board our ships, as well as for special services at the Mission chapel. And, putting aside all these and other practical considerations of the good the Mission is effecting, who with any faith can doubt the good of the daily prayers that are being offered through the Adorable Intercessor, here, in this centre of slavery and stronghold of the False Prophet's religion? The symbol of our holy faith stands out in bold relief against the clear blue sky, and at night, as we look at the Mission house, just above, shines the Southern Cross, that beautiful constellation which, like the rainbow, seems to be a sign of God's 'good-will' to the poor heathen who have not heard 'the good tidings.' . . . . . I should judge the Mission, as it now is, is as inexpensive a one as could well be."

The Synod of the Welsh Calvinistic Methodists for North Wales has been held at Bangor. Representatives were present from various Presbyterian Churches. The reports of progress were very favourable. A deep interest was felt through all the surrounding country. Open air services were held, as well as in the churches, and at one of these it was computed that about 24,000 persons were present.

LONDON, *September*, 1865.

Scotland.

SCOTLAND has become again agitated upon the question of Sunday trains. The Edinburgh and Glasgow Railway having recently passed into the hands of the North British Railway Company, the directors of which have been among the most prominent favourers of Sunday traffic, has been opened for passenger trains on Sundays, after having been for about twenty years closed against them. The movement has been a purely aggressive one, since no desire was publicly expressed for the

change, and there can be little doubt that the great majority of the inhabitants living in the towns along the route, as well as in Edinburgh and Glasgow, are unfavourable to it. There is no desire in Scotland to convert the day of rest, which has been hallowed from time immemorial, into a day of pleasure; and it is impossible to inaugurate cheap trains, &c., which have done so much evil in England, without disturbing the peace and quiet desired by far the largest portion of the respectable community. Therefore, on public grounds as well as religious, the people claim security from this traffic. The feelings of the country are all the more excited on the subject because it is by means of English shareholders, who are misinformed as to public feeling, that such measures are carried as those approved by the directors of the North British. There is a very determined minority in Scotland itself, but decidedly a small minority as regards numbers, character, and position. Various meetings have been held, the most important of these perhaps the one in the City Hall, Glasgow, presided over by the Lord Provost. His lordship said in the course of his speech:—"We are now, after a rest from a struggle that took place some nineteen years ago, and in which some of us now on this platform were privileged to take part—during that time I say we have been at rest without any trains going from or coming to this city on Sunday, with the exception of the mail trains on the Caledonian line. I am not aware that during the whole of that period there has been any real inconvenience felt by any individual in any part of the west of Scotland, where there have been no trains run. There has been no murmur set up by any large section of any town, or village, or county throughout the western district of Scotland, or a whisper through the whole of the north of Scotland—that there has been any want of facilities of communication, because there have been no trains running on the Sabbath-day. And yet without any felt expression—without any suggestion of want by the citizens of this city—without any such expression on the part of any of the towns or villages through which the railway passes, the directors of the North British Railway, since the Edinburgh and Glasgow came into their hands, barely a fortnight ago, without waiting for any expression of opinion whatever, have announced that we are to be invaded by Sunday trains. They tell us that because railways have absorbed all other means of communication, it is right and fitting that there should be a means of communication supplied by them. These advocates, I apprehend, forget that before railways existed, the country was at rest—that there was no means supplied then, except the traversing of Her Majesty's mails—so far as I know, over the length and breadth of Scotland, from the Tweed to John o'Groat's, there was no single coach running on Sundays, with the exception of the mail coaches, before the days of railways. We are not called, then, to supply a want that was not supplied before, and which was not felt then any more than it is felt now. Had this proposition of theirs been confined to attaching one or two carriages to the mail-train—the North British being a great scheme of railway forming a through line from England—I as an individual should not have felt myself warranted to make any great demonstration about it. We have had that existing upon the Caledonian line for some time. These trains must run for the carrying of the letters of the country, and any little conveyance attached to them has no tendency, in my opinion, to foster the desecration of the Sabbath. They may supply exigencies, but assuredly from the times at which they run, and from the method in which they are conducted, they are not put out as baits to induce men to travel on the Sabbath-day, which is really the case with the trains which are proposed."

From this it will be seen that there is no desire on the part of many of the opponents of these trains not to allow for cases of pressure; the object is to prevent the sanctity of the day being abused by parties of pleasure, who, at the termini, as well as in the intervening towns, disturb the peace and quietness of the day.

A deputation, headed by the new and able member for Glasgow, William Graham, Esq., has also waited upon the directors to ask them to reconsider their decision. Mr. Hodgson, the chairman, who had always expressed very decided views on this subject, defended the course taken by the company, explaining thus its intention:—

"The trains which are given notice of are undoubtedly for the accommodation of the poorer classes. There will be two either way, one morning and one evening, stopping at all the intermediate stations. Another train, which is a fast train, is a mere continuation of the through train from England to Scotland, and of course it will not afford the same accommodation as the other trains, because it stops at fewer places, and, in fact, will be only for the conveyance of through passengers. You say you hope that upon consideration of the memorial the resolution which we have taken on the subject will be altered, but I have not the slightest expectation that will be the result. The public will soon say whether these trains are wanted or not, and it will be seen how far they desire them by the extent to which they use them. Although I do not often travel on Sunday, I have seen people going from station to station that day, from their place of work to where their friends reside, and I scarcely ever saw any of those persons intoxicated, whereas, if I stay at home and go about country town and villages, I do see a great number of people going about, who perhaps have no other mode of employing their time, and the consequence is that there is a large amount of desecration and drunkenness."

The Scottish Episcopal Synod of St. Andrew's, Dunkeld, and Dunblane, has recently met in Perth. In the course of his charge the Bishop noticed the

approximation of the systems of their Church to Presbytery:—

"Our Presbyters enjoy a constitutional standing very different from the standard of Presbyters in the Church of England; and our Bishops, I verily believe, and at least I can speak with certainty for myself, so far from grudging to their brethren of the second order a nearer approach to their own position, rejoice to find by this means their burden lightened, their responsibility shared, and their course (though it may be often imperceptibly, yet really and effectually) steadied and controlled."

The Bishop dwelt upon the advantage of the Episcopal order thus modified, and pointed to the confusion, and want of appreciation of the sin of schism, in the Presbyterian Churches.

Three laymen, well known in Christian circles, have died during the month, Major-General Anderson, Mr. John Maitland, and Mr. John G. Wood. They were all elders of the Free Church. General Anderson was a man of singular devotedness of character, and of liberal and catholic spirit, though personally warmly attached to Presbyterianism. His name has for years been associated in Edinburgh in Christian enterprises of all kinds. He was a constant visitor in a poor and destitute district. He was one of the surviving veterans of the army of Wellington, and was distinguished in the battle of Waterloo. He was pre-eminently a man of prayer, rising, it is said, at five on the Sabbath mornings to engage in this exercise.

September, 1865.

Ireland.

LARGE if not ominous changes are likely to be made in the principles and boards of education in Ireland. Conferences more or less official have, it is said, been held between representatives of the Government and representatives of the Roman Catholic Church, both in Dublin and London. The intended modifications in the National School system are not yet matured; but it is expected that when proposed to next Parliament they will embrace a large surrender of the principle of united education. On the other hand, the Romish bishops will concede much to the same principle in the colleges. The Romish University in Dublin cannot hold its ground. Between internal dissensions, its monastic exclusiveness, and the paucity of its students, it has been threatened with extinction. And it is rumoured that an arrangement has already been come to, by which its Papal Bull will be ignored, and it will become an additional Queen's College under Government Letters Patent. It will then be the Queen's College, Dublin, with an endowment of 26,000*l.* a year, an additional representation in the Senate of the Queen's University of five Roman Catholic gentlemen, whose names are given as Lord Castlerosse, M.P.; Mr. Justice O'Hagan; Mr. Monsell, M.P.; Mr. Montesquieu Bellew; and Sir John Hawley.

The order of Dr. Cullen to baptise all foundling children Roman Catholics, is occasionally carried out with much daring. A Protestant lately sent a child to one of the workhouses, but the servant sent, being a Roman Catholic, the priest-chaplain was suffered to baptise the child outside the workhouse wall, that it might be duly registered of his own persuasion. In the discussion that followed at the Board of Guardians, the only check suggested was, that Protestants should act with equal activity.

The struggle between the priests and the Fenians has entered a new phase. The Fenian organ in Ireland was a constant assailant of the ecclesiastical party: a paper of remarkable ability, and conducted in a spirit of the most active propagandism. Arrested in its seditious teaching by the apparent hostility of the priests, the *Irish People* went out of its way to attack them, and after a most vigorous and menacing assault was gradually returning to its real object, when the Government seized the types, and arrested the leaders in this singular conspiracy. Distrust of the priesthood has characterised Fenianism from its commencement, and has taken a deeper hold of the intelligent class of the Southern peasantry than most people are prepared to think possible. It is probable enough they may consider that their clergy have betrayed them now, and that the distrust will be quickened. There are certainly curious analogies between the religious and political life of Italy and Ireland in our time, the Romish Church playing the same part in both countries.

These analogies may also be found in another quarter; for the Gospel in Ireland, as well as Italy, is made to suffer at the hands of certain free and irregular lances that should only be for its defence. The seeds of much false doctrine, and much false thought, have been sown in many parishes here, and are yielding a plentiful crop. Distrust of existing churches, of everything but the Separatists, is diligently fostered, and the most confused and destructive opinions are circulated, frequently by persons of excellent intention. A controversial literature has already sprung up in defence of the truth, and in which Mr. Croskery's "Catechism on the Doctrines of the Plymouth Brethren," and Archdeacon Stopford's "Three Sermons on Topics of Lay Preaching," demand prominent mention.

Dr. Revel has visited the churches in Dublin and the South, and been received with a hearty welcome. At one of his meetings an anonymous contributor placed ten ten-pound notes upon the plate.

DUBLIN, *September*, 1865.

France.

IT is interesting and instructive to see how our adversaries judge of our position, and describe it to the Ultramontanist party for whom they write. In one of their wide-spread organs we find the Spring conferences, general and special, described to the life, although with a touch of caricature, of course, and some misapprehensions. The non

re-election of A. Coquerel, junior, and the stormy elections of the Presbyterial counsellors, are represented as a *tempest in a teacup* in themselves, but of immense import as showing up the internal state of French Protestantism, and as exciting enthusiasm in the anti-Catholic and infidel press. Each speaker is brought forward cleverly, and praise and blame awarded, not unjustly, sometimes to the rationalist, and sometimes to the orthodox. And in reading over the report, and the impressions of the priest who writes, one feels overwhelmed with renewed sadness. Where is the Spirit of Christ? where the vehement love? where the overcoming faith? Oh, for reviving grace in our various churches! Oh, for the love that edificth, rather than the knowledge which puffeth up and behaveth itself unseemly! Oh, for arms drawn from the arsenal of God, to overcome evil with good! The tone of some of the Protestant orthodox journals, a shade less bitter than the rationalistic, yet continually reminds the bystander of the warning:—"Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth, lest the Lord see it, and it displease him." The particular point, however, to which the attention of the writer of the articles above alluded to was attracted, is the flexibility, instability, and spirit of concession manifested by many of the orthodox champions, which in time, he declares, will not leave even a hair's breadth between them and their adversaries. The sliding scale is ever the dangerous one in doctrine and morals, whether it be Jesuit-wise or Atheist-wise. But, if Romanism hopes to profit by the tempest to gather in the fragments of a wreck, it is grievously in error. Infidelity and the monstrous transcendentalism still pointing to a more palpable shape in the coming future, are those who will pick up the splinters of the wreck, if wreck there be. The follies of Ultramontanism are shown up daily in the most popular journals. Saints are pointed out as the most efficacious to pray to in cases of cholera, pestilence, sore throat, and earthquakes; crosses are erected, and wooden figures nailed upon them, while children and girls carry upon cushions crowns of thorns, nails, sponges, reeds, and lances; subscriptions are going round headed with the most wonderful promises to those who pay for churches and convents; the *Prémontrés* of the monastery of the Immaculate Conception, Saint Michel, near Tarascon, offer to their subscribers an especial portion in the daily exercises, including the abstinence from September to Easter, and the straw bed. Another society at Bourges endeavours to secure a capital, whose interest is to be spent in getting souls out of purgatory, especially those souls who have most honoured the sacred heart. Another, patronised by Monseigneur de Ségur, is to build the church of Notre Dame des Petits Enfants, and is signed by six children, who ask for *étrennes* (Christmas-boxes) for the little child Jesus, and advise other children to become little beggars for the Most Holy Virgin, who in Heaven will count up all their small pieces of money, and change them into beautiful stars in their immortal crowns! The Gallicans laugh at all this, as well as the infidels, and show up the new saints, Josaphat Kountziewitch, Bishop of Polotsk, guilty of acts of atrocious violence, the martyrs of Gorkum, "massacred by those whom they wished to destroy," and Peter d'Arbues, "the cruel inquisitor and persecutor of the Jews," in vivid and justly repulsive colours; they also point out the invasion of Roman tyranny in forcing the Roman liturgy upon the young and newly-consecrated priests in certain dioceses, and express wonder at the Pope showing anxiety to gain the indulgence of the *portiuncule*, and going into the Franciscan church to obtain it, when he has power to dispense all the indulgences he chooses. It is an indulgence which Jesus Christ gave by word of mouth to St. Francis in 1221; its extent is infinite, plenary, and perpetual; such is the legend. Again, the *Avenir National* publishes the following lines:—"The uncovering of Pompei reveals daily the civilisation of olden time. A temple of Juno, buried under the ashes while the priestess and worshippers were imploring the goddess, has just opened its doors to explorers. Three skeletons fell to dust as soon as light was admitted, one of them, that of the priestess, held by a magnificently-wrought ring about her arm, the incense vase, filled with calcined perfume. This vase has the form of those used in Roman Catholic ceremonies, and it is not the only thing which this worship has borrowed from the other. In truth, like the virgins of Italy, Spain, Flanders, and Einsidlen, the statue of the goddess is covered with jewels, and bracelets decked with precious stones, and its eyes are in enamel. The golden tripod, wonderfully wrought, reminds one of the richness of the Catholic pixes which contain the host. The lamps of iron, silver, and gold, of this temple of Juno, have perhaps served as models for those which light up the chapels of our saints. The sacred vases are replaced in our day by chalices which contain the wine of the mass. And the beautifully-formed foliage, fruits, and flowers, are they not our *ex voto* thrown over the florid Gothic of our churches of the third epoch of Christianity? This comparison, well worthy of study, is what strikes one at once in this wonderful resurrection of the temple of Juno." Then articles are forthcoming daily about the scandalous scenes at the open air processions, and at interments—the old story—and the ignorance of populations taught by ecclesiastics,—and immoralities, &c., &c. Communes are petitioning for lay teachers, and increase of schools. On all this infidelity battens, and turns aside with contempt. Oh! to stem the double torrent! One more fact, not from Catholicism, but rationalism; it is an extract from a simple colporteur's journal:—"A man whom I asked if he wanted a Bible, said to me, 'I have had the Bible for a long time, and, if you like, I will let you have it cheap.' He showed

me his Bible, and, on my inquiring why he wanted to sell it, he replied that the last time he had been to church the pastor had taken his text in the Book of Joshua xv., v. 12 and 13, and had declared the miracle to be false; and the conclusion of the sermon was, that the other miracles reported in the Bible were false also. 'When I hear that from the mouth of a pastor,' added he, 'I believe it; they are placed as our leaders; what can I do with the Bible since it tells lies? and yet my aged father often told me that the Book had done him good, that it was the word of God; and before he died, he gathered his remaining strength to tell me to read him a verse which I have written on the first page; here it is,—John iii. v. 16. Why did my father at his last moments wish me to read this verse? I do not know; it is the last word he spoke.' I said, 'I wish you would read the verse, and give your attention to it.' He read it over twice, and remarked, 'I understand that he who does not believe that God sent Jesus Christ on earth to save us is lost. But I do not believe in hell; reason cannot admit it.' His wife then said, 'What pain my husband gives me. He believes in nothing, and what will our children be?' &c., &c." What an awful account of lost souls will the preachers of doubt and uncertainty have to give in the last day! Again, all parties are blaming an orthodox pastor, who was collecting for a society, and favourably received by a rationalist preacher at Bordeaux in his church, rising immediately after the sermon, and, after obtaining permission to speak, protesting for an hour against the preceding speaker. The collection, of course, was *nil.*

On all sides is needed the Spirit of God to convince and rectify, and happy are they who partake in the blessed awakening which the Lord is granting abundantly here and there, where souls are humbly looking away from man, and straight to Jesus Christ, the living, acting, loving Saviour. Many souls are thirsting for this in France and in Switzerland. They feel powerless, and feeble, and timid, and they are crying for an infusion of life-giving energy and love. Prayer is made individually and collectively; and attempts at evangelisation, such as have never yet been tried, are made, and the Lord acknowledges and blesses.

A paper was read at Serrières, near Neuchâtel, where Farel's third centenary was lately kept, proposing the formation of a Biblical Academy in France, for a careful and popular translation of the Holy Scriptures into the French language. Co-operation is to be sought from men of philological science, who believe the Scriptures to be a revelation from God, among Jews, Roman Catholics, and Protestants, of Belgium, France, Switzerland, and elsewhere. It has met with adherents from many parties already, and hopes are reasonably indulged that it will be declared by Government a work of public utility.

PARIS, *September*, 1865.

Germany.

IN June last the tenth annual Missionary Conference of the Methodists of Germany and Switzerland was held at Bremen. As some of your readers may be aware, the German Methodists are an offshoot of the American Episcopal Methodist Church. The statistics of the Society are as follows:—In all there are 21 Missionary Preachers at work, and 3465 "full members"—that is, persons in full fellowship, not including children and mere hearers whether regular or irregular in their attendance. In Bremen they have a "Tract-house," as it is designated, a printing-office, and a sort of academy for preparing candidates for the ministry; the last under the special superintendence of Dr. Warren. Dr. Warren is now publishing a "Systematic Theology," from the Methodist point of view. That the author forms a very lofty estimate of his denomination and its future, may be seen from the following sentiment: "Four great and thoroughly-developed systems have hitherto appeared,—Roman Catholicism, Calvinism, Lutheranism, and Wesleyanism. Wesleyan Methodism is the highest development hitherto reached by Christian doctrine and life; nay more, considered in its principle, it is the highest which can be attained in the ordinary and regular course of history. It is the ripe fruit of the Church's experience and study of revealed truth during the last thousand years." With this estimate, based as it is partly on prejudices regarding Calvinism and Lutheranism, which a man like Dr. Warren ought not to share, notwithstanding their currency in the denomination to which he belongs, few non-Methodists will be inclined to agree. We welcome their labours none the less warmly. For my own part, however, I do not think that either Methodists or Baptists are likely to realise great results in Germany.

The Catholic Unions of Germany have been now for years agitating the plan of a thoroughly orthodox strict Roman Catholic University. A number of ladies of the nobility, especially in Austria, have taken up the scheme, and recently issued an address, from which we give the following extract: "In general, the spirit that prevails in our universities is not a Christian one. And how can it be otherwise when the professors are appointed by the State; and the state, according to modern ideas, has no religion. The consequence is, that if a man pass the appointed examinations, be he Jew or heathen, he may take his place as professor at a university for Christian youth. Not unfrequently, in point of fact, is the strictly orthodox man slighted compared with him who has made greater progress in worldly knowledge, even though he may be an unbeliever. This unchristian tendency is a miasma which is poisoning our students. It is impossible that under such influences men can be trained—men, with lofty conceptions of truth, virtue, duty; with fixed principles; with immoveable conscientiousness; with invincible courage;

in a word, men such as Christianity demands. This is the root of the lack of character which prevails now to so fearful an extent." It would thus seem that even the infallible Church is unable to protect its members. The movement is not without interest; but the object aimed at can never be attained by the means and in the way proposed.

In order not to be behind, when all the rest of the world is moving, the Jews too are about forming an association, whose work shall be to watch over the general interests of Judaism. At the invitation of the learned Dr. Geiger, Rabbi of the Jewish Synagogue in Frankfort, and one of the leading spirits of the so-called Reform party, a meeting was held on the 12th of July, of men of various positions in life, and from different districts of Germany and other countries. There were present, for example, sixteen Rabbis, including Dr. Adler, from Cassel, Goldschmidt from Leipsig, and Wolff from Gothenburg in Sweden. The aim of the Society is to be, to keep alive in Jews the consciousness of their religious position and mission in humanity—a consciousness which they are in danger of losing through identifying themselves so completely with the countries which they respectively call fatherland. The truth probably is, that total unbelief, not to say atheism, is now taking hold so extensively on educated Jews (along with the same class of Christians), that the Rabbis fear losing all hold on their fellow-religionists. In hundreds of cases the only ties that bind Jews to the synagogues, are national pride, vague feelings rooted in early education, and the influence of women. Dr. Geiger's idea of the religious mission of the Jews is a very vague one, and, as most Englishmen would think, anything but Biblico-Judaic.

The Pastoral Aid Society for Berlin, which supports altogether about twelve preachers ("curates") in Berlin and the province of Brandenburg, having been offered 4000 thalers (600*l.*), thinks of making a move to re-open a sort of seminary, in which students who have passed their examinations may reside, continue their studies, and acquire experience in the practical work of a minister, prior to being definitively appointed to the pastorate. An institution of the same character exists in Leipsig, and is said to work very well. Some such mode of filling out the intermediate time between the last examination and an appointment is very desirable. Neither this Society, nor a similar one for the Rhine district and Westphalia, which supports about twenty-four assistant preachers, ordained and not ordained, can boast of great means; and yet how much good might be done in this way!

An address to the landowners of one of the Prussian provinces has recently been published, calling on them to do what they can to secure the observance of the Lord's Day by their labourers, by letting them have the whole day to themselves, setting them a good example, and using their influence to get them to church. Such a movement is exceedingly necessary, for the farm-servants and labourers have, in the majority of cases, at present no free time on Sunday, save the few hours during which divine service is held. The consequence naturally is, that they scarcely ever attend church, and are in a very dark state. The address, which is signed by upwards of sixty nobles and landowners, is written in a most earnest Christian tone. It would be a blessed day for Germany when Sunday work should cease entirely—or even to the extent to which it has ceased in Great Britain.

An interesting meeting was held recently in Gnadau—a settlement of the Moravian Brethren near Magdeburg—having for its aim the furtherance of the observance of the Sabbath. Indeed the feeling is becoming pretty general amongst religious people that the Sabbath is one of the great barriers to the inroads of an irreligious spirit.

The first number of the "Apologetic Magazine," to which I alluded in a previous letter, has now appeared. The title is, "Der Beweis des Glaubens." It contains articles on "Psychology and Materialism;" "The Defence of Christianity and the last Papal Encyclical;" "Geology and the account of Creation in Genesis." For me this first number has a dry, uninteresting look; but this may be because I am a foreigner. I am afraid, however, that it will not find its way, so often as we might wish, to the persons who most need it. Something lively, in the style of the "Eclipse of Faith," is required; popular lectures, with a touch of humour in them, delivered in places which the irreligious classes are in the habit of frequenting.

On the other hand, the antagonists of Christianity, both in and out of the Church, are displaying great zeal and ability. They are seeking to lay hands on mothers and on the young. A lecture, delivered here in connection with a Society having these aims, by the celebrated anatomist Virchow, one of the great authorities of materialists, on the subject, "The education of woman for her vocation," is characteristic. The professor's panacea is a course of anatomy, physiology, and pedagogical science; the former to be had of course under materialists, and the latter by attendance on infant-schools and kindergärten.

A work has just appeared, entitled, "The Bible against the Faith," whose design is to establish, among other things, the following points: that the people of Israel and Moses never were in Egypt, because there was a district in Canaan, near the Dead Sea, entitled Goshen; that the Jews with their leaders, Moses, Joshua, Saul, David, and Schlomoh (Solomon), were a coarse and barbarous nation, without faith in one God, and rabid polytheists; that 150,000 children were regularly sacrificed to idols in the course of a few years, and that they worshipped the following deities—El, the Lord of the Desert; Ibnah, the Oracle-Giver; Nissi (Jehovan-Nissi), a sort of Bacchus; Melech, or Moloch, the Fire-Lord; Adonai, the youthful God of Spring; Tebaoth, the Star-God, and so

forth; and that modern Christianity is derived from the Greeks.

I mentioned some time ago, that a new sect was being founded here, "The Cogitants." The following particulars from the programme now printed will suffice to show you the absurdities which some "enlighted" people can swallow. The officers are to be a "cultus magistrate," and a "cultus master," the latter to deliver lectures in the "Hall of Devotion" every Sunday and festival. The basis of these lectures is to be "spiritual and social dietetics." Sunday, the 1st and 2nd of January, 15th and 16th of May, 1st and 2nd of September, are to be observed as festivals; in the morning music and a lecture; in the afternoon, processions. God is a worn-out idea; Christ was a mere man. For Dr. Löenthal, the leader, Strauss and Renan are antiquated; he is further advanced than they.

BERLIN, *September*, 1865.

THE ROMISH CONGRESS AT TREVES.

The seventeenth congress of Roman Catholics in Germany was opened on Monday week at Treves Cathedral. The proceedings commenced by a solemn invocation to the Almighty to bless the work about to be undertaken, upwards of 600 members (being only about one-third of the number of adherents who had arrived in the capital) uniting in the prayer. The choir, the stalls, and the immense marble estrade behind the altar were thronged. The mass was celebrated Pontifically by Mgr. Pelgram, Bishop of Treves, formerly principal chaplain of the Prussian army. On the conclusion of this service the right rev. prelate, followed by all the members of the Congress, repaired to the place in which the first general reunion of the deputies was held. The *séance* was opened by an eloquent discourse from M. Marx, Professor of Ecclesiastical History at the Seminary of Treves. He commenced by tracing the splendid tableaux of works accomplished by grea men of the Catholic faith. Amongst such he referred to St. Jerome, St. Ambrose, and St. Augustine. Briefly noticing many prominent facts recorded in history, he dwelt for some time upon the horrors of the French Revolution of the last century, and called upon the Catholics of Belgium, France, and Germany, to give their most active aid in the general efforts to repair those religious and moral disasters, and to oppose the impious principles which threatened to flood the land:—

"The Catholics (said the preacher) ought to combat with courage. The tiara showed them the way to triumph, and the glorious Pope Pius IX., who was at their head, would ever rally them upon the field of battle and under the flag of victory. The Congress was the best means they could adopt for recruiting and disciplining the laiacal army which is devoted to the defence of the Catholic Church."

M. le Chevalier von Audlan was then proclaimed first president of the session. On ascending the tribune he exclaimed—"*Lob sei Jesus Christus!*" (Praise be to Jesus Christ!) a cry which was simultaneously repeated by all the members present.

The venerable Superior of the Cathedral of Wurzburg thanked the city of Treves, in the person of its worthy chief, for the delicate attention and courtesy with which its inhabitants received the members of the congress:—

"Treves possesses more than one title for the holding of a Catholic congress. It is the Catholic city of Germany. St. Maximus, St. Athanasius, and St. Jerome had inhabited it. Providence seems to have selected it to carry the faith and civilisation throughout all Germany. These reunions of Catholics have ever been the strength and honour of the Church. Where had the first Christians renewed their courage, if not in fraternal assemblies such as ours? The Pope blesses our congress, because he knows that we were engaged in defending the cause of the Church, and the cause of the Church is the cause of humanity—the good of the Church is the good of humanity. The people of Treves comprehend these facts, and therefore they have received us with open arms."—Correspondent of *Guardian*.

Sweden.

THE cause of Evangelical Christianity in Sweden has sustained a very severe loss in the death of Baron Posse, who has been editor of the Stockholm *Watchman*, from its commencement, nearly eleven years ago. An able, judicious, candid, cautious, pious, and devout man, he conducted this newspaper in a most effective and exemplary manner. It is impossible to estimate the value of the service which he thus rendered to the Christianity of his native land, by giving expression to the views which intelligent earnest men held on matters affecting the welfare of the Church, and by disseminating amongst the increasing number of subscribers, the able and seasonable defences of truth and godliness which frequently occupied the *Watchman's* columns. Above all, the journal was conspicuous above almost all so-called religious newspapers in other countries, by the consistency of its Christian tone. It gave no uncertain sound in matters that affected the distinction between the Church and the world. It knew no compromise with ungodliness; but, with all its candour and liberality on topics of mere speculation, it was firm and unflinching as a servant of Christ in its resistance to fashionable worldliness as well as to gross vice. We are glad to know that it is carried on in the same spirit, by some of Baron Posse's fellow-labourers in the work.

Another great loss has been sustained by the Church of Sweden in the death of Dr. Thomander, Bishop of Lund. From the commencement of his ministry, Dr. Thomander was ranked amongst the friends of evangelical Christianity and ecclesiastical reform. And being distinguished by eloquence, learning, and courageousness, he contributed in no ordinary degree, to the advancement of the influ-

ence of the Gospel, and the progress of just views of toleration amongst his countrymen. He died in his sixty-seventh year.

In the beginning of July, there occurred a singular and sad catastrophe, the almost entire destruction by fire of one of the most important of the towns of Sweden—Carlstad, in the province of Wermland. Like many of the older provincial towns it was built of wood ; and thus it was found impossible to arrest the progress of the flames. The calamity has called forth, in all parts of the country, effective expressions of sympathy, in the form of large contributions to assist the poorer inhabitants in rebuilding their houses and replacing their furniture.

A school-teacher and organist, who has distinguished himself by the publication of a book against Christianity and morality, and whom, through some technical difficulty, the Church authorities allow to remain in the position of an orthodox Lutheran, has lately received the degree of Doctor of Philosophy, from the University of Gottingen !

Various diocesan meetings of clergy, and other more informal religious meetings have been held during the recent summer, and throughout all, so far as the reports enable us to judge, a spirit of earnest evangelical Christianity seems to have made itself felt. In some cases the doctrinal questions, which may be called the questions of the day, in others, matters of practical importance—such as (in the meeting at Calmar) the propriety of forming a Missionary Society for the diocese, the best mode of conducting the examination of children on their leaving school, the impropriety of enforcing the reading of all manner of advertisements from the pulpit—formed topics of discussion.

In the beginning of July the annual meeting of the Christianstad Tract Society was held in the usual place, the country village of Wannaberga. The interest which this society and its operations excite throughout the district is said to be increasing, the number of persons present this year being reckoned at above 3000, including sixteen or seventeen clergymen. This meeting is extended over two days ; and in addition to deliberations on matters of business necessarily demanding consideration, there are diets of public worship, trial sermons by lay-candidates for the office of Home Missionary, or colporteur, and open discussion on subjects of doctrinal and practical theology. Great part of these proceedings was carried on in the open air, the people covering a green hill side, and the weather being most propitious. The origin, continuance, and success of these meetings, and of the society with which they are connected, are largely owing to the clergyman of the parish, the Rev. Dr. Bergman, who has for many years been distinguished by his zeal for the promotion of evangelical Christianity and his honourable persistence in many a good work, in the face of much obloquy and various opposition. He has now the satisfaction of seeing that the work of the Lord has prospered in the midst of its enemies, and that his own services have been acknowledged both by ecclesiastical and civil honours for which they were thought a few years ago to have for ever disqualified him. The mere enumeration of the different places in which such meetings are held during summer would exhibit a very considerable list.

The subject of the authority and proper observance of the Sabbath is a topic of eager discussion, the enemies of Christianity writing about it, very much in the style of the *Saturday Review*, in England.

Italy.

The Italian newspaper, the *Esaminatore*, has for some time been occupied with a discussion of the possibility of an internal reform of the Roman Catholic Church. It expresses views which certainly receive the approbation of many earnest Catholics in Italy, and characterise a tendency in the aspirations of the Church, in which your readers may take some interest. This paper has now brought out a formal programme of reform which it considers desirable. It runs as follows :—

"Our fundamental idea is the restoration of old Catholic rights and duties to believers in all orders, of the clergy and laity."

"From this it follows: 1. That the laity must recover the right of choosing their ministers, and of administering the temporal concerns of the Church. 2. The Bishops must be chosen by the clergy and the congregations, without prejudice to the rights of the crown. 3. Bishops and Metropolitans must be reinstated in their ancient positions as Diocesans and Provincials, the present servile dependence on Rome, and all oaths of vassalage to her, ceasing. 4. The celibacy of the clergy must be a matter for their own choice and determination. 5. The laity must have unrestricted liberty to read the Holy Scriptures. 6. The Liturgy must be read in the national tongue, and in a form intelligible to all. 7. Confession must be no longer obligatory but voluntary ; and the Communion must be received in both kinds."

"If with God's help we might proceed on these principles to a real Catholic reform of the Church, we should then break to pieces the Papal despotism, restore the primitive condition of the Church, and see a good understanding between the clergy and the laity become something more than a mere object of aspiration, and a charming dream. Now without this concord it may be quite possible to say, 'Italy is made ;' but no one would venture to add, 'Italy is fully restored.'"

"Meantime, no mere thought, however dazzling, has real worth if it cannot be put in execution. But our thought can. All we in Italy, who are aware of the grievances above complained of, and of the practicability of the proposed remedies, mean to join in a national association, of which the members will all pledge themselves to promote our cause by the following means :—1. By communi-

cating, by mouth and by pen, each of us with as many persons and as effectually as possible. 2. By printing. The *Esaminatore* offers itself to us in all columns for this use, and if any conclusion may be attained from the indications of approbation which this paper during the short period of its existence has received from its contemporaries, then we shall have no lack of allies among the journalists. 3. By preaching. The example of a brave preacher will not, we hope, remain without satisfactory effect in calling forth imitators."

Russia.

It is announced that the cabinet of St. Petersburg will soon have to devote its attention to a law which would give evidence of genuine progress in religious liberty. Until now, the children born of mixed marriages have always belonged to the Greek Church, if only one of the parents was a member of that Church. In Finland only, the children belonged to the church of the father. According to the law now suggested, parents would leave to children a free choice of the church to which they would attach themselves. It is also said, that the restrictions formerly imposed by the Emperor Nicholas on the labours of Missionary Societies will be removed, without exception. The *Neue Evangelische Kirchenzeitung* states :—

"The Grand-duchy of Finland, though adhering to the Lutheran Church, has been lately forced by the effects of war to break the links which attached to its Metropolitan Church, namely that of Sweden, and to become united to a state in which the Greek Catholic religion predominates.

It is true that the Russian Government guarantees to the conquered country its political rights, its Lutheran confession, and its ecclesiastical constitution. But it was impossible to expect from Greek Catholic authorities anything to favour the development of the Lutheran community. The natural result has been (not to speak of certain other causes), that religious life in Finland has come to a standstill ; the old Swedish ecclesiastical constitution retained its validity, but was really nothing more than an empty form. It is not long since a call was made for a revision of the ancient laws, and for modifications in the liturgy, the hymn-book, and the catechism. By degrees this will become more urgent ; and the synod of provincial pastors nominated a commission specially authorised to prepare a new constitution on the basis of the old one. Three bishops and four other ecclesiastics, with the aid of Professor Schaumann, of Helsingfors, elaborated the project in question, which was presented last September to the synod of Abo. This project affords evidence of the revival which is taking place in the Finnish Lutheran Church. It confers the right of arraying all ecclesiastical laws in a church council independent of the State, chosen by the heads of the Church. The Government will only retain the right of sanctioning the decrees issued by this body. The Council will meet once a year, or oftener, if it should be required ; and its functions will be to revise the liturgy, the hymns, and the catechism, and to pronounce decisions upon proposals of the authorities, concerning the relations of the Church and the School.

Turkey.

The sufferings of the Christians in Turkey are still going on, especially in the pashalik of Angora and in the city of Marash, which is occupied by a flourishing Christian community in possession o two churches ; indeed, it almost appears as if that ancient contempt of the Franks, which since the Crimean War has given place to a more favourable disposition, would again become in the country, and especially in Constantinople, the Shibboleth of believers. The most painful thing has been to observe that, in the majority of instances of persecuting zeal, it is the Christians themselves, especially the Catholics and the Armenians, who have been the prime movers ; and that the Turks, for the most part, have only been the blind instruments of their petty jealousy and intolerance.

It is a great pity that the contrivers of the well-known Syrian massacres have lately been liberated, and, it is said, through French influence. The Ahmet Pasha of Damascus, who was condemned by Fuad Pasha, was a mere innocent lamb in comparison with Kurshad Pasha and with others who were reprieved at the same time. According to report, their reprieve was granted to them at the intercession of Abd-el-Kader ; nevertheless, people here are generally convinced that this Prince has only acted in accordance with certain suggestions from the French ambassador. In fact, Abd-el-Kader is now nothing more than a French agent ; and his influence with the Sublime Porte is entirely traceable to his connection with this great Power.

Syria.

Letters from Syria are assuming a more anxious character. Heavy judgments have been upon that land since 1860. When the fearful massacres in the Lebanon and Damascus spread terror and desolation through the country, thousands upon thousands were cut down in cold blood ; their houses burnt to the ground, and their women and children left to the tender mercies of strangers. But in the midst of judgment God remembered many Christians ; sympathy and aid flowed in from all the countries of Europe and America ; and while their bodily wants were assiduously supplied, their lonely lot caused them to listen with gratitude to the word of God in the various schools opened for the emergency. Two years after came a fever which laid low the whole population, native and European, almost simultaneously ; then came the locusts, now the cholera.

A few particulars of the arrival of the locusts, from the pen of a resident, may be acceptable to our readers. "The locusts made their appearance early in the year in the neighbourhood of Mount Hermon, Tyre, Sidon, and other places. This was the flying locust, with its bright yellow body and gossamer wings. They were in vast numbers; in many parts they lay several inches deep on the ground, and as the traveller proceeded crushed the locusts by hundreds under the horse's feet, while clouds flew over their heads, often obscuring the path before them. On the 30th of March they made their first appearance at Beyrout. They came, a mighty army, like a dense cloud from the east, literally darkening the sun, and casting a dull yellowish light on all beneath, at the same time making a great noise in their flight. It was curious to watch the birds flying about, a few feet from the ground, while the air became cold and chilly, as on the approach of an eclipse of the sun. One of the teachers of the English school now entered my room to say that the women and children were terrified, and begged I would come into the Great Hall and assemble all for prayer. It was a solemn sight to see more than 200 assembled in ten minutes, kneeling in solemn silence while prayer was offered, and the 3rd of Joel was read and a Psalm sung, and another prayer for deliverance. When we rose from prayer several little voices said, 'May we go out and see if the locusts are gone?' By this time the natives were assembled on their roofs, striking tin cans and saucepans, while others fired muskets in the air, and the various bells of the Greek and Catholic churches summoned the people to their respective churches. The locusts were indeed taking their departure, and now appeared as a long narrow black cloud hastening towards the sea. The next morning, however, they again made their appearance, and from that time they increased. Early in the morning the locusts were seen lying a foot deep in the pine forest. In the Lebanon Douad Pasha took active measures to destroy them, and sent a thousand men with muskets and clubs against this formidable army, and his example was subsequently followed by the Pasha of Beyrout, who ordered every man and boy, under a penalty of 10*l.* and imprisonment, to go out, and in one day to destroy the locusts.

"It is not these flying locusts, however, that do the mischief. These come to deposit their eggs; and every female is said to lay 1000 eggs, which, when hatched by the heat of the sun in forty days, give birth to a greyish locust without wings, which commences its work of devastation, when about an inch or an inch and a-half long. In the Lebanon the Pasha had required every man to gather and bring to him one quart of these tiny eggs, about the size of a pin's head, and this done he gets his certificate of discharge. Sometimes the locusts come in clouds five or six leagues in length and two or three in breadth, and all the air is darkened so that the rays of the sun cannot penetrate it, turning the sunshine into a day of gloominess and darkness. After forty days, when the young crops are ripe and the earth is clothed with verdure and flowers, these tiny wingless insects seem suddenly to awake and stand up, a mighty, well-organised, invincible army, each one marching on his way, not thrusting one another or breaking their ranks. Each one, as with a special commission from God, marches onward with indomitable courage—neither fire nor water stops their progress. They rush forward like a living deluge. The foremost extinguish the flames kindled to arrest their progress, and the rear march triumphantly over the dead bodies of their companions. They cross the rivers—like horsemen—while the living legions march over the dead — without halt or consideration. Nothing checks their onward steady progress. If they come to any building they turn not aside, but climb the wall like men of war, they enter in at the windows as a thief, and march out at the other side. 'What more countless or mightier than the locusts,' asks St. Jerome, who had seen their inroads, 'which human industry cannot resist?' 'It is a thing invincible,' says St. Cyril; 'their invasion is altogether irresistible, and suffices utterly to destroy all in the fields;' and the Prophet Joel tells us that 'the land is as the garden of Eden before them, and behind them a desolate wilderness.'"

But while this judgment is still in the land, and many sit on the ground appalled at the fears of a coming famine, another sore judgment is sent. We will quote a few extracts from letters recently received from Beyrout:—

"*July* 3. The cholera at Alexandria has spread a panic here perfectly marvellous. Numerous steamers arrive daily, bringing hundreds and hundreds of fugitives, who, after undergoing five days' quarantine, immediately flee to the mountains. This has infected the residents with fear—all is confusion. People pack up, close their shops and magazines, affix their seal to the door and shutters, and hasten to the mountains.

"*July* 12. To describe the state of Beyrout is utterly impossible. All the Americans are gone, and most of the Europeans. Our consul and his lady are still here. The shops in the Bazaars are nearly all closed. Long strings of camels, horses, mules, and asses, laden with men, women, and children, bedding, and baggage in every imaginable form, are slowly wending their way along the scorching sandy roads to the various little villages on the Lebanon. None but those who witness this daily exodus, can form any idea of it. Animals can scarcely be had for hire, and then only at double and treble the cost. Several deaths have occurred from cholera, and during the last eight or ten days, men have dropped down dead in the street or bazaar, first complaining of sudden pain in the stomach and dizziness—then comes a flow of blood from the mouth—and life is extinct. You will readily believe that these really awful cases have caused a dreadful panic among all classes. They seem in perfect

terror, and flee to the mountain, where the very house-tops are let. May the Lord mercifully avert the full weight of this fearful scourge from this simple people.

"We kept on the schools as long as there were children to come, in order that we might inspire the people with confidence in God. We however had a private examination of the schools on the 1st, conducted by our teachers, under the Scotch Presbyterian minister, who expressed his great satisfaction. Indeed, the examination would have done credit to an English school, while the Arabic was admirable. The amount of Scripture recited was very considerable and most accurate. Great credit did this examination reflect on the teachers and children. It was a quiet and cheerful examination, and yet so solemn,—we felt continually how blessed it is that these dear young people and their teachers had been so occupied in preparing for eternity, as well as for time, for we know not that we shall all ever meet again. Many have already left for the mountains, and we gave all of them some English books, together with their Arabic lesson books, Bibles, and Testaments, in order that they may not forget during their long holidays what they have learnt; and some of them have expressed an earnest desire to attempt to teach others in the mountain. A. is gone to Zachley, where she will try to collect a few children; S. H. to Dier el Kamer, where she will endeavour to gather some scholars during the summer months. S. B. is going to a little village below Abeih, where she will open a school, for the mountains will be filled with natives and strangers, so that this very pestilence may be for the salvation of many. S. N. goes to Hasbaya, there to superintend matters, and open a women's school. For this we shall want materials, for waistcoats, jackets, and stockings. All these changes involve great expense. The muleteers demand 100 piastres (16*s.* 6*d.*) for each child conveyed to Hasbaya; and for the poorest of our orphans we shall have to provide board as well as lodging. Oh, it is so solemn! I trust we may meet again. A. M."

Extract from a letter from S. K., Arabic master in the English Syrian Schools:—

"The girls were prepared for a good examination, but unhappily there was no occasion for it. There was only a private examination, from six in the morning till three in the afternoon. Some of the girls had already gone to the mountains, to Hasbaya, Jidaydy; others to Zachley, Dier el Kamer, Ras el Matten, and other places. Mrs. M. was very kind to them, as a compassionate mother, and provided them with what was wanting for their journey. We have prayed that a great blessing may accompany them, and that they may teach and spread the word of salvation of their Saviour. . . . I shall go to Damascus. Do remember me in your prayers, that I may be enabled to learn to teach them there, as I shall have occasion."

July 19, from Mrs. M.—"The panic respecting the cholera is daily increasing. We are beginning to be fairly prostrated from the intense heat, closeness of the air, and mosquitoes. The cholera has come to our own establishment, and carried off Grarius, our water-carrier. Little did I think when M. and I knelt over his little, neat, low bed a few hours before, ministering to his wants, that he would go so soon. It is really awful. He was in and out all day, helping at everything—carrying water, packing up our tents, &c. We all liked the little man; and M. often read the Scriptures with him. And now he is gone! Who will go next?"

"From our encampment, Arlieh, July 22.—We are now three hours from Beyrout. The air is cool and reviving. You see from the following extract that one of our young teachers has already got to work:—'Ras el Mattan, Mount Lebanon, July 18.—My dear Mrs. M., after kissing your hands, &c., I must tell you, that on my arrival here I told the people I should begin a school, and many have promised to send their children. I hope to have a school-ful on Monday.—S. H.'"

Further letters dated the beginning of August give the pleasing intelligence that several of these devoted young Syrian teachers have already entered upon their work. These little knots of schools will be fresh off-sets of the parent school which was founded at Beyrout at the time of the Lebanon massacres, and are known as the English Syrian Schools. They are now thirteen in number, with a steady average daily attendance of 600 women and children.

Funds are greatly needed, both to carry on the parent institution and also its many scattered off-sets, especially these efforts of the Syrian teachers. These schools have been visited by many English travellers, who have borne the highest testimony to their importance and efficiency. They are founded solely upon a scriptural basis, and yet harmonise the most discordant elements of Mohammedan, Druse, Greek, Maronite, and Jews.

The readers of "CHRISTIAN WORK" must often have noticed accounts of these schools, as given by the Rev. Messrs. Thorold, Oakly, Tristram, and others, who have visited Syria.

The Treasurer of this English Syrian School is General Clarke, of Lee, Blackheath; and the Bankers are Messrs. Ransom, Bouverie & Co.

India.

The following account is given of the recent death of the well-known Colonel Wheeler, regarding whom so much was said at the time of the mutiny:—

"On the 9th of this month we received the mournful tidings that Major-General Wheeler (better known as Colonel Wheeler) had died the day before at Chitoura, near Agra, surrounded only by his native orphans, to whose training he had devoted his latter years. The Volunteer-corps in our Indian Mission is small, and he was one of the most prominent of the corps, so that we cannot but pay this

mournful tribute to his memory. He had been a missionary, we believe, long before he left the service, and many of our readers will remember the strictures which were freely passed on him because he would not give up preaching to the natives whenever opportunity afforded. During the last three or four years he entirely devoted himself and his property to the training of a number of orphans gathered in the last famine at Delhi. It was his opinion that, as England had conquered India by a well trained native army, so in a spiritual sense missionaries can only accomplish the conquest of Hindustan by training up an army of soldiers of Christ. This was no easy task, much less so than creating a native army. His patience and perseverance were not in vain, however, and he lived to see several of his bigger boys begin their work of imparting the Gospel to their countrymen. When we saw him last, about six months ago, these boys had just returned from a preaching-tour to a mela, and had returned every pice they had saved from the money received for their sustenance, and which might all easily have been used up. 'Yet these very boys,' he added, 'when they first came to me, used to break open my boxes and steal whatever they could lay their hands on.' He was then no more the bold upright soldier he had been, but bent, and his voice weak, for his health had not been good for the last two years, and he was so forgetful of himself that he scarcely noticed it. He was a man to whom a young missionary might look up with deep admiration, as a pattern of devotedness and self-denial. Such heroism is needed to be admired, for it is scarce. He had no ambition, for ambition's idol is self. We justly mourn for the removal from our midst of one who counted earthly riches and honour and ease as loss for Christ; but great and honoured will he be, and brightly will his star shine, when all honour and glory bestowed on the world's heroes shall have faded away for ever. Would that we could inherit a measure of the spirit and heroism which lived in him!"

"We," says the *Bombay Guardian*, "remember well the comments made in newspapers on the Christian activity of Colonel Wheeler some eight years ago. It was thought a very culpable thing that he should have spoken to natives, even to sepoys when he met them off duty in the bazaars, on the subject of Christianity. Some were disposed to trace a faint connection between these efforts and the outbreak of the mutiny at Barrackpore, but the attempt was a failure. The account given in the above extract is most interesting and suggestive; and the tribute rendered by our contemporary most appropriate. We trust the noble conception of General Wheeler will not fall to the ground, but that some other soldier of Christ may come to the front and occupy the place now vacated."

In the London Society's Travancore Mission, there are six districts, with 222 congregations, 1,533 communicants, 2,884 baptized adults, 25,788 adherents, 3,625 readers, 7,336 scholars. The contributions of these native Christians to religious societies and works, amounted last year to Rs. 7,83€.

THE MORAVIANS IN THE HIMALAYAS.

The traveller who, after making long and desolate marches where no European face is seen, passes the cairn near the Bëas Khoond which marks the extreme limit of India in the north, and after a few more marches comes upon the Mission settlement of the Moravian brethren at Kyelang, is apt to fancy that he has reached some "home," so thoroughly English and domestic is the scenery. Green fields of careful cultivation tastefully laid out, neat and substantial stone dwellings—the abodes of the farmers, and curious winding lanes bordered with shady lines of the cedar—the only tree that grows at that elevated situation, cover the entire area of the valley. But dead stillness reigns over the scene. There is no hum of bees, no "low of kine upon the lea," no sound or sight of bird; all is ever still and silent as the grave. The valley is situated far in the interior of the great Himalayas, here expanding north and south into a sea of snowclad peaks towering up far above the clouds, and beyond the snowy range so faintly descried from the Simla and Mussoorie hills as lining the northern horizon. Extending to some three miles, it has been evidently reclaimed by the wear and tear of elemental forces in a period embracing many geological cycles from the steep sloping ravine which here once descended, and which in most other parts still descends, into the rapid and dangerous Chundra. More than 10,000 feet above the level of the sea, the valley is surrounded and overtopped by everlasting snows and glaciers. It appears a green spot in a desolate, howling wilderness, where the adventurous traveller, proceeding into Central Asia, recalls for the last time sweet memories of home, sees kindly European forms and faces, exchanges hearty pressures of the hand, and is greeted with Christian hospitality.

Let us enter the vale of Kyelang. We pass through the first portion of the village lying to the south, and divided from the more populous portion to the north by a branch ravine which cuts the valley into halves, and descends to the Chundra. A thousand feet—and thousands of feet in these regions are accounted nothing of—up above, to our left, a small whitewashed Lama convent tells us we are on Thibetan ground. The lanes become more intricate as our guide leads us to the "Padre Sahibs." We find that we are descending the slope of the valley, and at last, not far from where it falls suddenly a thousand feet into the Chundra, we come on a blank wall, which hides everything behind it. We enter the gate, and find ourselves on the first floor of one of the mission premises. From the north and east, and from the heights on the west, the mission buildings, so thoroughly in European style, with sloping slated roofs and gables, appear quite a picture in a scene lovely without it. From the south, hidden by the entire village, there

is no view of it. In the quadrangle there are four ranges of buildings—those to the south and west being double-storied, the abodes of the brethren, with the printing department and lodgings for a few faithful Thibetans; and those to the north and east being single-storied ranges of out-offices, one room of which was once the school-house. The loveliest flower-garden we have ever met with in the East, whether as regards the artistic taste with which it is laid out, or the choice and rare combinations of plants, many of which are unknown in the plains of India, occupies half of the court of the quadrangle, the other half on a lower terrace being a sheepfold and firewood range. To the north, outside of the buildings, is a well-stocked vegetable garden. There are few domestic servants, most of the household labour being performed by the members themselves. They are printers, carpenters, tailors, bakers, and gardeners, all by turns. One or two Thibetans are retained for assisting, and for the meaner drudgeries. And there are smiling European infant faces, growing up to intelligence and a perfect initiation into the meaning and pronunciation of Thibetan words. When their fathers have done their work, we may expect these to take their place, and carry out their labours to a successful issue. The Mission seems to be complete in itself in all respects, and presents the appearance of an exceedingly small and young, but contented and vigorous colony. European supplies have to be brought all the way from Simla over the Rotung Pass, a distance of twenty marches. There is only the village dâk system beyond the Pass, and in winter for five months this is necessarily discontinued. During winter all communications are entirely closed even with the next village, for heavy and impenetrable snow lies all around.

We have once before detailed the history of this settlement. The brethren in Prussia had started a mission for some Pagan tribes near the lower course of the Volga, and after some years of labour had begun to reap the fruits in a number of conversions, when the proverbial jealousy of the Greek Church was roused. It succeeded in procuring a mandate from the late Czar Nicholas ordering the Moravians to quit Russian territory. Baffled in the attempt to reach the heathen tribes of Central Asia from the north, the brethren resolved to make an attempt by way of India. As a stepping-stone to Thibet and Mongolia, nine years ago the mission at Kyelang was set on foot. Assisted by warm and generous-hearted friends, prominent among whom stood Colonel Lake and Dr. Cleghorn, the brethren succeeded in making themselves comfortable, and in commencing their work. To learn the Thibetan language was a considerable difficulty. The missionaries who began the work, Messrs Heydé, Jaeschke, and Pagell, are yet barely able to talk fluently. Mr. Jaeschke has set himself to the written literature, Messrs. Pagell and Heydé take more to itinerations, and the whole country between Simla on the south and Ladak on the north, including Bussahir, Koonawur, Koolloo, and Spiti, has for the past few years had the benefit of their ministrations. The small fairs and festivals now and then held in parts of the interior, they have constantly attended. Mr. Jaeschke having translated the Gospel according to St. Matthew, a small printing press with Thibetan founts was added to the Mission. Copies have been largely distributed among the Lamas and other respectable Thibetans. The work, however, as may be imagined, progresses but slowly. There is the first and great difficulty of the language to be got over. The second is that the Lama Gooroos, as they are called, hold complete sway over the few rude villagers and mountaineers. Another is the extreme sparseness of the population. A fourth is that the working season from winter to winter is so short, and so much time is constantly occupied in merely getting over the ground, that there is but little left for sustained and profitable labour.

We are inclined to believe, moreover, that the locality was not well chosen. This is gradually being acknowledged, and Mr. Jaeschke has been authorised to judge if Darjeeling would prove a better spot. He has accordingly proceeded there, and in the event of his approval of the place, a branch will be opened there in connection with the Lahoul mission, which is not to be abandoned. At the same time, the older Mission has been strengthened by the arrival from the Cape of the Rev. Mr. Reichler, and his wife. Messrs. Heydé and Pagell once made an attempt to penetrate into Tartary by way of Rudok in the disguise of Lamas, but failed to go beyond the Maharaja of Cashmere's territories in Little Thibet. They also failed in an attempt to open a Mission at Ladak, the Maharaja courteously according them permission to visit the city in summer, but practically refusing them by telling them they could never stand out the winter there. The Mission has not yet gathered one convert, but there are two intelligent and respectable inquirers attached at present to it. When these are baptised, more fruits may be expected to appear. The members of the Mission are generally held in respect by the rude mountaineers, who are glad when the "Padre Sahib" is among them.

Such is a brief account of one of the most earnest and devoted Missions of the country. Its agents labour far away among bleak and snowy mountains, seeking no earthly reward, without any public lists of subscriptions to aid them in their extraordinary expenses in such an unusual position, and working to the end of their lives without fixed remuneration.—*Friend of India.*

Borneo.

The Bishop of Labuan writes from Sarawak to Mr. Beresford Hope:

"On Trinity Sunday I ordained as deacons, Hawkins, the Augustinian, Richardson, a *protégé* of Kaye of Lincoln, and Foo Ngyen Khoon, our old

Chinese catechist. Hawkins passed a capital examination, and I am much pleased with him in every way; indeed I am proud of my Augustinians. The Chinese deacon showed a remarkable knowledge of Scripture and a thorough acquaintance with the liturgy in his examination, and I trust he will prove a valuable missionary among his people. On the Monday after the ordination our Synod met and sat on four days, and did a very satisfactory amount of work, carrying through what we set ourselves to do last year, and arranging what we must get done for our next year's meeting. When the proceedings are printed I will forward them to you; but as I have no printer, and am obliged to do it with only my boys to help, it takes us a long time. I wish the S.P.G. would give me a printer; they do not know how I have to toil to get even our lessons and translations for the missions done—badly as they are printed. Our work cannot go on without materials, books, paper, &c., and at present the poor Bishop has to furnish all work and material himself; church-building, and cost of medicines, as well as the doctoring, fall upon me. We had all the clergy with us for the ten days they were here. I am sure these meetings and rubbing thoughts together are good and beneficial to us all—the one drawback to me is the expense, and it is a very hard job in this starving place to feed eleven hungry people for ten days together. However, all has gone off well, and we hope to do the same again next year if God spare us."

New South Wales.

In the recent session of the Legislative Assembly the Church party introduced a Bill to give the force of law to certain "constitutions" upon which they had agreed in Synod; but they did not press it in the face of the opposition it evoked. It was strongly objected to by some who have no objection at all to State aid to religion;—the Roman Catholics, for instance, did not admire a Bill which would have destroyed the equality of the denominations by lending to one of them the sanction of the law. But the most remarkable opposition to the measure came from one of the New South Wales Bishops—Dr. Tyrrell, Bishop of Newcastle. He first addressed a letter to the churchmen in his diocese, warning them against a Bill which would destroy the spirituality of the Church, and then petitioned the Legislature to reject it. The Church, he said, had no need and no right to go to the Legislature at all, except to secure the trusts of her own property. The prelate says in his letter, referring to the Anglican Church in the Australian colonies:—

"The Church of England is a spiritual body; its highest functions are spiritual, ministering spiritual blessings to its members. Its highest discipline is a purely spiritual discipline, and its highest punishment is the loss of spiritual privileges by expulsion or excommunication. It is thus, in its highest character, a voluntary body, every member remaining in it of his own free choice, for the sake of the spiritual blessings which he there enjoys; and if he submit to any discipline imposed upon him, he does so of his own free choice, that he may not lose the spiritual privileges of his membership by expulsion. And whenever any branch of the Christian Church has accepted the aid of the State to enforce communion with her—either by conferring special civil privileges on those in communion with her, or by imposing special civil disabilities on those not in her communion—the result to her has not been strength, but weakness; she has then invariably become fettered in the exercise of her highest spiritual functions."

The Pacific.

We find in the Report of the Australasian Wesleyan Methodist Missionary Society a number of interesting particulars from various parts of the Pacific.

FRIENDLY ISLANDS.

The state of the work of God in these islands continues to be most gratifying. The district schedule shows an increase in the number of church members, which your missionaries state would have been considerably larger but for the unusually great mortality of the year. Many of the older members, the first fruits of the Gospel, are passing away, and it is encouraging to read from the circuit reports that in death, as in life, they are witnessing a good confession, testifying to the power and grace of the glorious Gospel, and blessing those by whom God sent that Gospel to them. One missionary writes thus:—"We have lost by death this year an unprecedented number of our old and tried people, eight or ten local preachers and leaders having died in the last quarter." Again there is this record—"In the happy deaths of our poor Tongans we see that the religion of Christ is no cunningly-devised fable, and while theorists and worldlings ask—'Why send missionaries to such a people?' we are reminded of the Apostle's triumphant conclusion, 'For whether we be beside ourselves it is to God; or whether we be sober, it is for your cause.' In one such death as that of Emma Malubo, one of the first converts in the glorious revival of 1834, and almost ever since that time a leader of unblemished character and tireless zeal, missionary toil in Tonga has an abundant reward."

SAMOA.

Your two missionaries in this group have through the year been successfully engaged in their great work. The returns show an increase of nearly 100 church members, making upwards of 1100 now under their pastoral charge, with upwards of 5000 attendants on public worship. The missionaries urge most earnestly the appointment of at least one more missionary as essential to the

carrying on of the work. One of them thus writes:—"God has abundantly blessed our efforts here, and given us many proofs that we do not labour in vain: our people have endured many trials, but their love to us is unabated. Let me earnestly entreat the committee to send us help. Savaii has the first claim for a missionary. I really cannot long continue to do all the work of this large circuit and attend to an Institution as well. I am now suffering from another attack of elephantiasis, so I do again beg the committee to consider our case. I cannot avoid disease if I am left alone; if I have help, then neither of us would incur any special danger."

FIJI.

The Divine blessing continues to crown the efforts of your agents in this exciting and interesting mission field. The ground is being gained. Still the powers of darkness have here a stronghold. "The dark places of the earth are full of the habitations of cruelty." Not one-half of the inhabitants of Fiji have yet heard the name of Jesus.

During the year the missionary staff of the district has been greatly weakened; within the space of six months three missionaries in broken health arrived in Sydney with their families from Fiji, Messrs. Moore, Waterhouse, and Dunn. The two former of these had been in Fiji about fourteen years, in which time they "had been in labours more abundant, and in deaths oft." Mr. Dunn's affliction unfitted him for the work in the islands.

Early in December last Mr. and Mrs. Brooks proceeded to Fiji. Mr. Brooks reports favourably of their health, and is buoyant in prospect of spending some years in the service of God in this mission.

By the *Wesley*, Mr. and Mrs. Moore, with four of their children, returned to the scence of their former toils and triumphs. Brother Moore had no rest in his spirit when he knew that only one missionary could be found for Fiji, and so at great personal and domestic sacrifice, with the devotion and zeal of an Apostle, he, and his no less devoted wife, have returned to Fiji. Mr. and Mrs. Rooney accompanied them, of whom we hope that a long and happy career of missionary life is before them.

The latest intelligence from Fiji would justify the hope that the general war, for some time past expected, will be averted. Opposing parties have exchanged civilities. The influence of Her Britannic Majesty's Consul, Captain Jones, is for good. We hope to hear of an established peace between the Tongans and Fijians, and that the reign of the Prince of Peace will be universal throughout the group.

GENERAL SUMMARY.

The following is a general summary of the stations occupied by this society:—Number of chapels, 665; number of other preaching places, 321; missionaries and assistant-missionaries, 89; catechists, 455; day-school teachers, 1761; Sabbath-school teachers, 2497; local preachers, 1456; class leaders, 2308; full and accredited church members, 24,951; on trial for church membership, 5359; Sabbath schools, 1076; Sabbath scholars, 43,862; day-schools, 1103; day-school scholars, 42,154; attendants on public worship, 103,099. There are two printing establishments.

In conclusion: while in the events of the year there has been enough to try the faith and patience of those immediately engaged in the work, and to give your committee a deep sense of responsibility in its management, yet in the review there is seen abundant cause to thank God and take courage. "The Lord has done great things for us, whereof we are glad." And the best of all is, God is still with us—with us to bless us in our work, and with us to open the way for the extension of that work to the regions beyond. Tens of thousands are willing and waiting to welcome your missionaries. Those now in the field cannot reach them; they are too few in number for the work already in hand; their hearts sink within them as they behold the multitudes, as sheep having no shepherd, and hear their cry for help, which they cannot give.

SPECIAL ITEMS.

One of the missionaries writes from Tonga, in the Friendly Islands:—

"The liberality of many of our people is praiseworthy, their peculiar circumstances taken into account. Many give of their penury. In the hurricanes of March 31st, and April 1st, the nuts in bloom were blighted, and those in a more advanced state destroyed; besides this, the Government has increased the amount of taxation from fourteen gallons to eighteen gallons of oil per man, an amount which many of our people cannot pay. Yet our oil will be nearly equal to last year. Our contributions in money are only 10*l.* less. In addition to this they have built eleven new chapels, and one new school-house for the institution. The cost of these buildings, including materials, labour, and food, cannot be estimated at less than from 2000 to 2500 dollars."

Another writes somewhat despondingly from Haabai, in the same group:—

"The Lord's work has been seriously affected during the year by the influx of notions and principles familiar to those who have witnessed the incipient civilisation of New Zealand and other islands similarly peopled. The circumstances attending the sudden introduction of liberty to a community of Tonguese are far from being favourable to the cultivation of the religious element. Their ideas of liberty are associated with what is hostile to the advancement of their best interests. Hence the abounding licentiousness among the young, the impatience felt towards everything that would tend to restrain bad habits and lead to virtue. Profligacy, theft, and bad conduct were never so prevalent as at the present time. We not

only have to lament over the ungodliness of those who are without the pale of the Church, but also because of many who did run well, but whom Satan hath hindered. The period has arrived in the history of our island churches when the sincerity of the piety of our natives is tested, and the necessity for that decision of Christian character so essential to the growth of Christian life made to appear. Many have been carried away by temptation, while others have firmly maintained their ground. We mourn deeply for the backslider, and pray that the Divine Being will mercifully restrain such, and grant them repentance unto life."

One of the missionaries in the Fiji group gives an account of the lapse of the converts of our district into Romanism, under the following circumstances :—

"In September last the commissioners of King George, of Tonga, visited Wairiki—the principal town in the kingdom—in order to effect peace ; but, refusing to go on shore, Tuithaku and all his principal chiefs felt themselves grossly insulted by a want of confidence in them on the part of the Tongan chiefs, and forthwith issued a proclamation that all their people were to embrace Popery on pain of punishment ; and such is the fear which enthrals the Fijian, that, with the exception of our teachers, their families, and one private member—the wife of a chief—all our members in the Taveune branch either actually or nominally embraced Popery, and still continue steadfast to their new profession.

"When we heard this startling, unexpected, and painful intelligence, we went, without delay, to expostulate with the King and his chiefs, and tried to show them the reasonableness of allowing their people to worship God according to the dictates of their consciences, and entreated the chiefs not to compel them to become Papists, simply because they were grieved with the Tonguese ; but all our efforts to save our people from their tyrannising hands were in vain. We have several times during the year visited Wairiki, and endeavoured to convince the chiefs of their folly and sin in enslaving the consciences of their people, but they treat everything we say with consummate indifference. We have lost several young men who were local preachers on trial, and one catechist, through fear of the chiefs.

"The principal chiefs have become slaves to ardent spirits ; and, unless a mighty change take place in their conduct, your missionaries here will have continual disappointment and sorrow.

New Zealand.

During the month of April the General Synod held its third (triennial) session at Christchurch, Canterbury. It was well attended, each diocese sending its clerical and lay representatives. There were present during the greater part of the session the Bishops of New Zealand, Wellington, Waiapu, Christchurch, and Milanesia, together with about thirty clerical and lay members, representing the five dioceses of New Zealand. The chief topic which was dealt with was of considerable importance. It has been under discussion for several years past, and arose out of objections taken by the Diocesan Synod of Christchurch to a part of the Synodical constitution, on the ground that it tended to centralise Church authority in the General Synod to the prejudice of proper diocesan independence. It may be interesting to churchmen in all parts of the world to have a brief explanation of this. The scheme of the New Zealand Synodical constitution has hitherto been incomplete, although it has worked well for nine years. It provides that each diocese should have its Diocesan Synod, meeting once a year, of Bishop, clergy, and laity, whilst each diocese should triennially contribute its representatives to form a General or Provincial Synod, which should act as a general court of appeal on all Church questions. It provides further that as the New Zealand Legislature have passed an Act recognising the trustees of property belonging to religious denominations as corporate bodies with perpetual succession, that the General Synod and trustees appointed by it should be deemed to be the body which represents the Church of England in New Zealand. Thus it was intended that by means of a voluntary compact between the General Synod which should hold all Church property and the various office-bearers of the Church, Church authority should be maintained, and the decisions of the General Synod in questions relating to property be substantiated by the Legislature.

The system, however, has never been carried out completely. Two objections have been urged from time to time by the Diocesan Synod of Christchurch. First, it refused to give up the legal control of its church property to the General Synod. This property is vested in diocesan trustees. The diocese was required to hand over its trust to trustees appointed by the General Synod, who might or might not belong to the diocese. This, with a natural jealousy of a central and distant authority, the diocese refused to do. But after much discussion it was agreed that the constitution should be so far altered as to allow diocesan independence in the tenure and control of property, except in cases of appeal from a sentence of a diocesan to the General Synod. To effect this, each diocese will be allowed to claim the recognition of the Legislature, which has hitherto been monopolised by the General Synod. The second difficulty, which has also occupied the attention of the diocese of Christchurch for some years past, still awaits solution. It is one which is common to all attempts in the Colonial Church to establish a coercive jurisdiction. The authority both of Diocesan Synods over those who submit to them, and of the General Synod in its character as a court of appeal, rests on a voluntary compact of submission to the laws

passed by such Synods. And any infringement of these laws must be dealt with by the ecclesiastical courts which the Synodical constitution provides. But though the decision of these courts will obtain the recognition of the Legislature on the ground of mutual compact, yet the Legislature will give such courts no power to examine witnesses on oath.

This is urged by some as a fatal objection. Others advocate the scheme as the only one which will at all meet the circumstances of a Colonial Church, and argue that whatever its defects may be in theory, its practical results will be satisfactory. Bills for the erection of these courts and for the definition of ecclesiastical offences are under consideration, and will be submitted to the Synod shortly.

At the conclusion of the session a missionary meeting was held in the town-hall of Christchurch. The Bishop of Christchurch was in the chair, and the Bishops of New Zealand, Milanesia, and Waiapu, were the chief speakers; upwards of six hundred people attended, and took the greatest interest in the account given by the speakers of their missionary work. It may be mentioned that Bishop Selwyn speaks favourably of the conduct of native catechists and teachers, who have been exposed to the influence of the new fanaticism and have withstood it.—From a Correspondent of the *Guardian*.

IMPRESSIONS IN NEW ZEALAND OF A ROMISH MISSIONARY.

THE following are extracts from a letter in the *Annals of the Propagation of the Faith*:—

"The war has considerably raised the Maoris in their own estimation; they are quite proud of their pretended success. Some of the chiefs said very modestly to one of our missioners, 'We have made up to France for her defeat at Waterloo; the French ought to enter into alliance with us.' Is not that a charming speech? They seem determined to preserve their programme intact; namely, to keep their king, to forbid the sale of their lands, and to prevent roads being opened through their territory. In case these rights are disputed, they hold out a threat that they will effect a general rising, and carry on war through the whole length and breadth of the island.

"Government cannot agree to these conditions, for that would be to relinquish their power. Sir George Grey, who formerly ruled the colony, and who had more influence over the natives than any of his predecessors, has come back with full powers to resume the government of New Zealand. Many people expect great results from his prudence, his well-tried ability, his moderation and energy. But the Maoris are by no means the same people they were when Sir George left them eight years ago. If his policy do not succeed, an appeal must be made to arms once more. The Maoris will not listen to any advice, and they despise the English forces. The contest will ruin them, and perhaps destroy the whole race. England must conquer; for her honour and the future of the colony require it. The struggle may be long and disastrous for many of the colonists. Go and look for the Maoris in their mountains, in the depths of their forests, or along the banks of their great rivers, and you will see they have nothing to lose: the burning of a village they look upon as a mere trifle, for they can get what is strictly necessary in the interior of the kingdom. On the contrary, they, like the Bedouins in former times, can suddenly fall on all the isolated habitations, and destroy whatever comprises the true wealth of the colony. Should the war begin again, the whites must of necessity abandon their estates and take refuge in the towns, as was done at Taranaki. I pray the Lord that He may bestow on Sir George Grey the gift of good counsel, and give the grace of understanding to the Maoris. We all are greatly in need of peace, the missioners as well as the colonists.

"Certainly there has been and there is still much exaggeration on one side and on the other, and it can hardly be otherwise. The English argue on English ideas, and the Maoris on notions of their own, if I may so express myself. There is a gulf of separation between them; how, then, can they understand one another? Years have passed away, and yet the latter cannot understand the alienation of their lands according to our European ideas. They are irritated because in the beginning advantage was taken of their ignorance, and their property exchanged for mere trifles—tobacco, and such like things. In this matter it is said that many of the colonists of Taranaki and many Protestant ministers are open to great reproach. Much scandal has been the consequence of the proceedings of the latter in this respect, and Government has had to interfere in some cases. It was necessary to insist on some new restitutions, without giving the occupants cause to complain.

"Dr. Selwyn, Anglican Bishop of Auckland, and some of his clergy, have been accused by the press, and I believe by the authorities, of taking part too much with the Maoris, and asserting that they had justice on their side. The latter have not, however, shown much gratitude. At the period that I found myself at Taranaki, the Protestant Maoris of the province refused, and very unhandsomely, to let Dr. Selwyn pass through their territory when returning to Auckland, and his lordship was obliged to retrace his steps. Should the war recommence, they do not seem disposed to receive them among them and treat them as friends.

"During the war that has already been carried on, the position of our clergy was delicate and very difficult. Their reserve has been appreciated by the English authorities, who have shown themselves grateful for it. The Maoris, on the other hand, have shown confidence in the Catholic priests; and on the whole I am inclined to think that the war has been serviceable to the Catholic cause and injurious to the Protestant.

'I quitted Taranaki on the evening of the 15th January, and early on the 17th I returned to Wellington, where they had begun to be uneasy about us. But the delay caused by bad weather had made me miss the steamer bound for the south. Fortunately there was a brig about leaving for Port Chalmers, and I embarked in it early next morning. On the 24th I arrived at my destination. Port Chalmers was formerly very much frequented by parties engaged in the whale fishery, which is still carried on successfully. It is likewise the port of the province of Otago, where the Scotch established a settlement in 1842. The capital, Dunedin, is situated at the extremity of a long bay, which is a continuation of Port Chalmers. Towards the month of July, 1861, the population of the province numbered about 15,000 inhabitants; it had reached 30,000 the end of the same year; and when I arrived it was rapidly increasing. And how had this come about? Simply because gold had been discovered in the high, cold mountains of the province; the steamers, journals, telegraph, had carried the news into all the gold-fields of Australia, and immediately the diggers struck their tents, rolled up their blankets, packed their trunks, and took their way, full of high hopes, to the new El Dorado. These gold-seekers are very like wandering Jews; they never settle anywhere. No sooner are they installed in a gold-field than they begin laboriously to harrow up the earth, in which, as may be supposed, they find more blanks than prizes, hope supporting them all the while. Suddenly a newspaper comes to hand, a new gold-field has been discovered, and a nugget of fabulous price found in it. On the moment, a rush is made to the heaven-favoured mountain, and a whole population come over in search of the much-desired metal. From north, south, east, and west, they come flocking in crowds. It is true they have been many times deceived, completely mystified. But there is no use preaching prudence, exhorting them to wait for more precise information: nothing will stop them; the rush continues. Moreover, speculation does its work. After all his endless journeys and removals, the digger sees his previous gains melt away from him; but then, like his patron, he has always some cash in his pocket and fresh fields to dig in. Probably you trouble yourself very little about the mines of Otago. The future will decide the question of their comparative value. The Lord does not seem very highly to favour the gold-seekers; for, instead of placing the treasures in places of easy access and favourable climate, it is among the high mountains of Otago, cut up by precipices and intersected by abrupt valleys, where fogs are thick, snow abundant, and cold intense, that He has hid the golden stores that men seek with so much ardour. And remark, that on these mountains of which I speak, there is no wood for building or firing, and the roads, which are far from being perfect, do not afford facilities for procuring any but a small quantity, and at a very high price. So you see, my dear father, that gold is like virtue: one must suffer a great deal to gain it. They came, then, in great crowds to Otago, but the approaches of winter caused the retreat of a great number of miners; the hope, however, is, that they will reappear of themselves in the spring.

"I found myself at Dunedin at the end of January, just at the moment of its greatest glory. Gigantic plans were on foot, but extravagant hopes exceeded them. The future grandeur of Dunedin was to surpass Melbourne, and Dunedin was to be ere long the capital of a vast British empire in the Australian hemisphere. Whatever it may be, the situation of the town is very picturesque, but by no means convenient, being formed of high hills, separated by deep, narrow valleys. They set to work in earnest, there was a general commotion, and a grand town arose at once; the adjacent country looked like one vast camp; on all sides tents were to be seen, or little huts made of mud and branches of trees. I assure you it was no easy matter to lodge oneself, as you may easily judge.

"Otago could never boast of a resident priest; the Catholics were by no means numerous, seeing that Scotch puritanism had done its best to keep away the dissenters. Each year a missioner came to visit the Catholics of this province, as well as those of Sutherland, a new province, and quite distinct from Otago. Father Moreau came in this way in the month of April, 1861, to these parts, and traversed the vast territories, having no settled place of domicile. On his return to the chief town the mines had been already discovered; he wanted to rent a small house, and he was asked 1*l.* 10*s.* a week; the price astonished him very much, and he went his way. After some days he returned again, and this time they wanted 2*l.* In less than fifteen days the rent was raised to 4*l.* He was obliged to take up his abode in an hotel, especially as he was absent more than half the time, out visiting the Catholics. In this hotel I spent some days with my dear brother-priest, sharing the same room with him, as did likewise another gentleman. And I assure you, we had every reason to be very well satisfied, for, the day of my arrival I had the not very pleasing prospect of being obliged to sleep on the floor of a large parlour, in the midst of some thirty diggers, smoking, drinking, and singing. Fortunately, I discovered in time the residence of Father Moreau, who was then absent. Now, the hotel to which I went in the first instance, is rented at 22,000*l.* a year, and certainly in an ordinary town it would not be considered by any means a first-class hotel.

"And in this hurly-burly how, it may be asked, was the Lord himself lodged? Alas! at Dunedin there is not to be found even the smallest Catholic chapel; and during the few days I passed there, it was not possible even once to offer up the holy sacrifice of the mass. So you may judge whether Father Moreau is to be pitied or not. At first, when he wanted to gather together the Catholics

and say mass on Sundays, they gave him a dancing room, which they afterwards changed for a dining room in an hotel. When I was with him, he had the use on two Sundays of the month of one of the reception rooms of the town-hall.

"Things have been changed since that, you may guess. Meetings were held, a subscription opened, and Father Moreau has got a lodging, while waiting for a house to be built for him. He will also soon be in possession of a little chapel, which, later, will be turned into a school. I am in hopes that he has by this time a priest with him to share his labours. The number of priests will soon be increased in the province, if the gold mines are found to be really valuable. A great number of Catholics have arrived from Australia. A little chapel had been erected for them at the mines, and also a dwelling for the missioner, who spends a fortnight every month there. The chapel, as well as the house, was nothing more than a simple tent, which any storm might overturn; indeed, such an accident did happen, and Father Moreau was obliged, in consequence, to sleep in the same tent with no less than six diggers. Since that time two large chapels have been built in this quarter, in as solid a style as the situation and the difficulty of transporting materials would allow."

West Africa.

The friends of the Basle missions have of late been much troubled about the stations established on the Gold Coast. We hear from a friend of the committee, dating August 7th, "A negro war has just broken out on the banks of the river Volta, which separates our missionary territory from that of our Bremen brothers. Ada Foa, the station situated at the mouth of this river, had to be abandoned, and not without incurring mortal danger. The negroes settled around the Bremen stations having encountered various losses, threatened to indemnify themselves by sacking the stations and massacring the whites." The distress was extensive.

Our last news has been a little more tranquillising. In accounts from Basle of the 18th of August, we read, "Our apprehensions have been calmed. Neither the Bremen stations nor our own had suffered at the time of the departure of the steamer, on the 10th of July. It even appears that the fears entertained by the negroes have drawn them into more intimate relations with our brethren. We have thus been enabled to dispatch our two new missionaries, Müller and Bellon, to reinforce the stations, or rather to fill up the vacancies."

United States.

Two of the Bishops of the Episcopal Church in the Southern States have issued short pastoral letters to their clergy and people. They refer chiefly to the alterations necessary in their Liturgy, consequent upon the sudden collapse of the Confederacy. Bishop Wilmer, of Alabama, instructs his clergy to resume the use of the prayer for the President of the United States, as soon as the civil power is restored in the State. The military power he regards as distasteful to the people, and not to be prayed for. Bishop Green, of Mississippi, gives the same instructions to his clergy, and the prayer is to be used in Mississippi as soon as the military authority is discontinued. Bishop Green speaks also of the re-union with the Northern Episcopal Church, referring it to the next General Council of their Church; but adding, "For my own part, I hesitate not to say, that my decided preference is to remain as we are, two separate and independent organisations."

Bishop Hopkins, as presiding Bishop in the Episcopal Church has sent the following letter to all the Bishops of the Southern dioceses:—

"*Right Reverend and Dear Brothers*—The long and mournful period of national dissension has now passed away, through the overruling providence of Almighty God, our Heavenly Father, whose counsels are all governed by unerring wisdom and unfailing love. The union of the States is rapidly advancing to a perfect restoration, and it would be a sad reproach to our Christian principles, if the lack of union in the Church should indicate our disregard of the great law which enjoins religious concord with our brethren. I consider it a duty, therefore, especially incumbent on me, as the senior Bishop, to testify my affectionate attachment to those amongst my colleagues from whom I have been separated during those years of suffering and calamity, and to assure you personally of the cordial welcome which awaits you at our approaching General Convention. In this assurance, however, I pray you to believe that I do not stand alone. I have corresponded on the subject with the Bishops, and think myself authorised to state that they sympathise with me generally in the desire to see the fullest respresentation of the Churches from the South, and to greet their brethren in the episcopate with the kindliest feeling. The past cannot be recalled; and though it may not soon be forgotten, yet it is the part of Christian wisdom to bury it for ever, rather than to suffer it to interfere with the present and the future interests of unity and peace. I trust, therefore, that I shall enjoy the precious gratification of seeing you and your deputies in your proper place at the regular triennial meeting; and I pray that the Divine Redeemer, who is the Prince of Peace, may prosper our Convention with the Holy Spirit of consolation and fraternal love, and consecrate our work with His effectual blessing."

The *Princeton Review* has an article severely criticising the recent action of the (old school) General Assembly, in regard to the return of Southern Presbyteries and ministers. The following passages occur:—

"It is very obvious that the action of the As-

sembly with regard to the Southern Churches is founded on a disregard of two plain distinctions. The one is, the difference between political offences and ordinary crimes. It is enough to repeat what no one can deny, that a man's taking the wrong side in a civil war is no proof that he is not a Christian. His course may be determined by a wrong political theory, or by regard for those actually in authority over him. We are bound to obey a *de facto* government, although it be that of a usurper. The Apostle, in enjoining submission to the 'powers that be,' meant those in actual possession of the authority of the state, whether a Nero or any one else. This obligation is, of course, limited by the higher obligation to obey God rather than man. But it is not necessary that every man should investigate the title of a ruler's authority before believing in its validity.

"The United States authorities require of those who participated in the rebellion, no expression of contrition, no renunciation of political theories, no avowal of approbation of the measures of the government for the preservation of the union and abrogation of slavery, but the ample promise of obedience to the laws and allegiance to the government. It seems rather incongruous that a Church court should assume to be more loyal than the government which it desires to support.

"Again, it is hard to see why, if favouring the rebellion is a crime calling for confession and repentance, it should not be visited upon Northern as well as Southern offenders. The fact is undeniable, that thousands of men, many of them members and officers in our own Church, have sympathised with the South in this whole conflict. They openly rejoiced when our armies were defeated, and mourned over our successes. Many faithful pastors have been driven from their churches, because they felt in conscience bound to pray for the President and the success of our national arms, and to give thanks over our victories. If these are overlooked, and if the Assembly refused to direct their being made the grounds of such censure, with what consistency can Southern men be rejected for the same thing! If there be a difference in the case, it is in favour of Southern men who espoused the Southern cause, which they regarded as the cause of their country, and not of Northern men who sided against what they knew to be their country, and took part with those who were seeking its destruction. We are bound by our ordination vows to promote the peace and unity of the Church, to endeavour to bring into harmony and Christian fellowship, both external and inward, all who agree with us in the adoption of the same faith and discipline. It matters not whether they be the New-school men at the North, or Old-school men at the South. Whatever, therefore, tends to alienation and division, is contrary to the spirit of the Gospel. On this ground, we are persuaded, a very general objection to the action of the Assembly on the state of the country will be entertained, as well as very profound regret. That action can only serve to increase, instead of allaying, unfriendly and unholy feelings; to retard, rather than to promote that visible union which all profess to regard an important duty."

Henry Ward Beecher also advises a policy of moderation:—"I feel that we have all been to blame in this matter (of slavery). I hold that the North, by its commerce, by its religion, I had almost said by the conditions on which it is pleased to base its whole prosperity, has, if it did not draw the note for oppression, yet indorsed it; and we have gone on with them in carrying forward that great iniquity. They were principals and we were seconds; and they and we were alike responsible. And now, for us to turn round, after holding the relation that we have to slavery, and wash our hands, as if we had never anything to do with it, and these Southern fellows had been alone concerned in it, and were an awful set of men, is not fair. I protest, in the name of justice, against any such attitude as that. I do not mean that, if they continue to advocate slavery, we, from any false principle of charity, are to believe in it, or think it less evil than it really is; but this I mean: that our remembrance of our complicity in oppression should make us charitable in our judgments of persons that behave, as some of the Southern people will behave, ugly."

We learn from a circular dated at the Mission House, Boston, August 10th, that the receipts of the board for eleven months of the year ending July 31, were but a trifle over 380,000 dols. Other sources of income (sales of property, interest, &c.) are expected to yield nearly 15,000 dols. In order, therefore, that the disbursements of the year (530,000 dols.) may be fully provided for, 135,000 dols. will be needed in this closing month. This is a large sum; but the donations and legacies of August, 1864, were 134,815 dols.

The Rev. Dr. Van Dyck, says a New York paper, having finished the translation of the Sacred Scriptures into Arabic, which was begun and carried on by the Rev. Eli Smith, D.D., the American Bible Society, by special vote, resolved to make all the appropriations for printing it in the most complete form, and invited Dr. Van Dyck to come to this country to superintend the electrotyping and printing. He has accordingly come with this purpose, and will now devote himself to the supervision of this important enterprise which is to give the Word of God to so many millions in the Eastern world. He will be assisted by his son and the Arab compositor, who accompany him. The proper execution of the work of electrotyping and printing, renders necessary the most careful superintendence on the part of those who are familiar with the language and with the translation. Dr. Van Dyck, who will be located in this city during the prosecution of the work, will receive the most cordial welcome from our whole Christian community. In making this translation he has completed a work of incalculable

importance to the cause of Christian missions, and one which entitles him to the gratitude of the Christian world. In the supplementary service in which he is now to be engaged, he will have the fullest encouragement from all who are interested in the advancement of the kingdom of Christ. We rejoice that we are to have his presence among us while he is employed in completing the arrangements for giving the Bible to the Arabic-speaking nations.

Chili.

Do our readers remember the name of Ugarte, the Jesuit, whose invention of a post-office to the Virgin caused 2,500 ladies in the cathedral of Santiago to be burnt to death, and who exulted in his victims as saints whom Mary had called to herself? He has not been expelled from Chili, nor has he lost his influence. The Legislature of the Republic has recently been considering whether it would not be wise to abolish the law which prohibits the profession of any religion except the Roman Catholic. Ugarte of course was opposed to any such liberal blasphemy, and as men would not listen to him, he addressed 200 ladies so fiercely that they invaded Congress, screaming "Death to heretics!" and had to be dispersed by the soldiery. It is believed that the next session will see the abolition of the law.—*Spectator.*

Jamaica.

THE RELIGIOUS CONDITION OF THE PEOPLE.

THE Rev. James Watson, the oldest Jamaica missionary of the United Presbyterian Church, gives the following view of the religious condition of the people:

The distress that prevails in the colony, the high price of everything, the heavy load of taxation with which the people are burdened, and the unsettled nature of the government, arising out of disputes between the legislature and the governor, the great increase of crime, the carelessness of parents as to the education of their children, the abounding profanation of the Sabbath, the abandonment of some schools, and the empty pews in some churches,—all have combined to raise the question, amongst a class of the people, as to whether Christian missions have not, to some extent, been a failure in Jamaica. It is openly declared in some of the island papers, that the people, instead of advancing, are retrograding; that missions were more successful in the earlier stages of their history than they are now! That crime is on the increase there can be no doubt: the numbers in the penitentiary are more than double what they were before. Persons who once were members of mission Churches are to be found there; and at this moment there are three members of the Moravian Church under sentence there,—a fact that is said never to have existed among that body before.

Those who hold these opinions forget that the heathen—the uninstructed portion of our population—are more than three to one of those in connection with the churches. Out of a population of 441,248, there are only 127,978 who attend any place of religious worship. The whole children in the colony attending any day or evening school is only 26,270. More than half the population of Jamaica are still nominally heathen. It is true much has been done, many missionaries and ministers labour among the people; but still it is as true that thousands of the population do not avail themselves of the Gospel, though placed within their reach. There are 200 ministers and missionaries in in the island: Church of England, 90; Wesleyans, 28; United Methodists, 6; Baptists, 28; Methodist Association, 3; London Missionary Society, 8; Moravian, 14; Catholics, 5; Jews, 1; United Presbyterian, 20; American Mission, 5.

These 200 ministers divide amongst them something less than 800 people each; whereas, if reaching the whole population, each would have a charge of over 2,200 souls. This proves that thousands do not avail themselves of the means of religious instruction; and of the 154,285 said to be under religious instruction, there must be a large abatement made for the merely nominal professor, the careless, the indifferent, and the backsliding, and children. When these deductions are made, the number under the influence of religion would not much exceed 100,000—not one-fourth part of the population.

Then if we view the whole island in regard to religion, and if only a fourth part of it has felt the evangelising power of the Gospel, need we be at all surprised that sin and immorality should be in the ascendant? Before freedom there were no penitentiaries. Crimes were punished on the estates, except murder. Every estate had its own prison, judge, and jury. The amount of crime was then unknown, and it is unfair to compare the past and the present in this respect. Owing to the number of ministers and missionaries, school-houses, churches, and chapels, it has been supposed that the whole people are under the influence of Christian teaching; but I have shown that only a fourth of them are so. In the face of such a mass of heathenism, is it to be wondered at that the efforts of missionaries should be counteracted and neutralised? The ignorant and the criminal part of the population being nearly four to one, it is not to be wondered at that vice and crime should be on the increase, and that, to a casual observer, the disproportion betwixt the orderly and the disorderly should be so great as apparently to nullify, or render less obvious, the good that has been done by Christian missionaries?

It is not the fact that the religious portion of the community are retrograding or deteriorating; but the vicious, the criminal, and the ignorant, being more numerous, neutralise the good that has already been done, cast it into the background, and, in

fact, give character to the whole population,—and that character, as a whole and in bulk, one of disorder, criminality, and irreligion. The good that has been done maintains its place and its standing in the locality where it exists. There it is palpable in the pure and blameless lives of thousands who have been redeemed from vice and ignorance through the instrumentality of missions. There it is a triumphant vindication that our labours have not been in vain. There, amid the present difficulties and hardships which the people have to endure, it may be seen in patient forbearance, in unmurmuring submission, and in quiet industrious prosecution of the toils by which they and their families are maintained, and in the peaceable, unostentatious maintenance of the ordinances of the Gospel, and the walk and conversation which it upholds and enjoins. But beyond the pale of this holy life-giving influence there are thefts and robberies, drunkenness, vice, and crime. Beyond such localities, blest by the faithful labours of Christian missionaries, there are idleness, licentiousness, cunning, malice, and crime of every phase, rampant and strong, and setting at defiance decency, law, and religion.

It is plain that the outstanding heathenism of 300,000 people must to some extent neutralise and cast into the shade the character and conduct of the 100,000 who have embraced Christianity, but it is altogether unfair to reason from such premises that missions have been a failure in Jamaica.

This question is giving rise to much speculation. May God make us all more faithful, and out of these things lead every missionary of the cross to more humble reliance upon his God and Father. I do not care much about men's opinions; I know that the lives and death-bed scenes of multitudes attest the great success of the Gospel in Jamaica; and I know also, that even within the last twelve months, bad and wicked as this city is, there have been sound and saving conversions in it.

SUGGESTIONS AND REPLIES.

AN EYE-WITNESS ON THE CHOTA NAGPORE MISSION.

Dear Sir,—Some weeks ago I read in the *Friend of India* a notice that a committee had been formed in Calcutta for the purpose of assisting the German missionaries at Chota Nagpore; and the March number of the CHRISTIAN WORK also contains an article on the "Origin and Present Need" of the same mission. During the months of March and April last I undertook a journey, chiefly for exploring purposes, through Sirgujah, Chota Nagpore, and Palamow, and had the pleasure of spending some days with the missionaries at Ranchi, as well as of meeting many of the native Christians in their villages in the district. Thus I had a good opportunity of seeing to some extent the "present need" spoken of in the article referred to, and I cannot but bear witness to its existence, in the hope that some of your Christian readers who have the power will furnish the means required to supply the deficiency.

On my arrival at Ranchi on Saturday, March 25, one of the first things I heard was, that upwards of 250 converts were waiting to be baptised on the morrow, and that about the same number had been baptised the previous Sunday. In the afternoon of that day I went to the church where all these candidates were assembled to have their names registered, a very necessary step where so many crowd to receive the ordinance. This assemblage of men and women, young and old, come in from a distance of thirty or forty miles to be enrolled among the followers of Jesus, with the missionary among them, busily engaged in writing down the names, age, and residence of each, was a most interesting sight, and such as could be seen nowhere else in India. In order not to interfere with the regular Sunday services, the baptism of the adults was postponed till Monday. That day at seven in the morning the baptismal service commenced and lasted for two hours and a-half. The catechetical nature of the service gave an excellent opportunity even for a stranger to learn what amount of acquaintance with Christian truths these converts had; and *this* is just the point I wish to bring before your readers, for it is this that renders assistance so urgently necessary.

The missionaries have prepared for the use of their people a kind of little hand-book containing the Ten Commandments, the Lord's Prayer, and the Apostles' Creed; together with questions and answers explanatory of these, as well as of the meaning and nature of baptism. These are committed to memory by all the candidates, who also receive oral instruction from the catechists charged with the duty of teaching them. When they appear for baptism the missionary minutely examines them in these subjects to ascertain whether they understand what they profess to believe. On the occasion referred to, their ready and clear replies showed that they did understand to a considerable extent. The majority of Christians will agree that this amount of knowledge of Christianity is sufficient to entitle them to the ordinance of baptism; but there are no Protestant Christians who will not at once perceive the urgent need there is for the means of further instructing them in the truth; and it is for this purpose that help is so much required. Let me ask your readers, therefore, to think a little over the following facts:—

Of these baptised converts there are no fewer than 7000. These live in villages scattered over

an area of about 5000 square miles. Their number, as well as the extent of country they occupy, is rapidly increasing.

There are at Ranchi only four European agents of the Mission, and these are assisted by only a small number of teachers and catechists.

Let your readers think of this infant Christian community, formed from among, and growing up in the midst of a most ignorant and degraded race of people, and the urgent need of teaching them will become evident to them. The future character and efficiency of the Christian Church among the Coles depends greatly on the amount of knowledge imparted to its first members, and especially to their children. I do not mean that all these converts should be educated in the ordinary sense of that word. That is out of the question, but it is the bounden duty of the Christian Church to see that the means are provided for them to be taught what our Saviour commanded His Apostles to teach their converts. Matthew 28, 20. As to the children, schools ought to be provided for them. As yet only a few exist, but it is gratifying to find that the people themselves are anxious to get schools, and willing to contribute to their support. Teachers, however, are not forthcoming, and the boarding-school at Ranchi is not sufficient to meet the demand. Feeling this need, the missionaries have commenced building a training college, but for this funds are required. In fact, more missionaries, more teachers, more catechists, and more buildings are urgently required, but for all these funds are required. Let those who can help, do so, for it is the Lord's work. W. J.

MISSION TO THE TELLOGOOS.

TO THE EDITOR OF "CHRISTIAN WORK."

SIR,—As the time of my leaving India for a visit to my native land is near at hand, it becomes my duty, as well as my privilege, to write you to thank you for your most excellent work, which I have received for some years past. I regret that ill-health, numerous cares, and sole responsibility of the mission for the last three years, have prevented my contributing to your publication from time to time the interesting facts that have in the goodness of God passed before me.

It has been my privilege to witness among the Tellogoos, the most numerous people resident in South India, speaking separate languages, the great work of gradual improvement in all respects of the people at large, the increase of education, and consequent liberalism of the minds of the people. During repeated and extensive tours for preaching the Gospel, I have had a somewhat large opportunity to see the people as they are at home, and to learn from them personally their views of the truth we preach. But one testimony is everywhere met, viz., "Our false religions must do us for the time, but we know that the new religion will ultimately prevail over all our land." Caste is seen to be by many of its votaries both a foolish and needless thing, and its overthrow will come at some time. I write thus on the testimony of the people, and not my own. That great darkness, error, and superstition still fill this land we well know: but God's Word is in the land.

It is with gratitude to God that I am able to speak of positive results following the preached word of God. During the ten years of my residence in India, I have seen the Church of believers increased by more than thirty members, gathered from among the heathen. This may seem a small number; but God, we think, looks with much love upon these souls of His choice. The Mission has been visited by the Spirit of God in a marked manner three separate times, when sinners were made to feel the terror of the law and the need of divine grace, which several found. To God be all the praise!

Since my connection with the Mission, the Church has chosen from its number one to be their pastor, and others to act as deacons and office-bearers. This we esteem of great value, as it sets the foreign labourer free to work in unbroken ground; and so the Church of Jesus is becoming indigenous, and less dependent on foreign aid. The schools, both boarding and day, have been a great blessing to the Mission and the heathen around us. From them have come our most intelligent and efficient labourers for Christ.

During the last two years a regular system of itinerancy has been kept up, with much success, at a very small cost. So much time as I could spare from other work, and so far as this hot clime would allow, I have travelled with the native helpers, and visited villages and large towns, spending from three days to a week in each place. The remaining months the native preachers and catechists have travelled continuously, keeping a faithful journal of conversations and other matters of interest. These reports I have carefully read, and have had abundant reason to trust their fidelity, as well as to acknowledge the hand of God in giving access to the people. Many hundreds of villages have been visited, the word of God read and explained to thousands, many portions of Scripture distributed, and also religious tracts. The work is now in successful operation, under the direction of my fellow-labourers and colleagues in the field. I have only to add, in conclusion, that Almighty God is about to bless this people with a great harvest of souls. Should you wish, you are at liberty to publish so much as I have written that you may think will serve the cause of God.

Yours obediently, F. A. DOUGLASS.

MADRAS, SOUTH INDIA, *August* 7, 1865.

SPANISH MISSION IN ALGIERS.

TO THE EDITOR OF "CHRISTIAN WORK."

SIR,—I would be thankful if you would kindly give a little space in the CHRISTIAN WORK for the insertion of the following few lines:—

My object is simply to call the attention of British Christians who are interested in the Spanish cause to a circumstance that has lately transpired in connection with it here. But before I state the facts of the case, allow me to premise, that more than eighteen months ago the Spanish colporteur, in visiting an adjacent village, Cite-Bugeaud, to sell Bibles, was stopped. A Spanish woman who was on her way to buy oil for her house, purchased with that money a Bible from him. After she made her precious acquisition, she went home rejoicing, and invited the colporteur to accompany her, and after some visits and explanations of Scriptures to her and her husband, they became, by the grace of God, converted to the Protestant religion, and at the same time anxiously desirous that the rest of their countrymen, residing in that locality, should likewise become acquainted with the pure teaching of the Bible. They therefore requested the Spanish pastor, Mr. Ruet, to visit them, and offered their humble abode to him for the purpose of preaching the Gospel. He gladly accepted that offer, and began to hold a meeting regularly once a week. Numbers of Spaniards came to hear him preach, both men and women, and the hand of God seems to be at work amongst them. When the number of his hearers greatly increased, and the truth found its way into the hearts of some of them, Satan was stirred to hinder the work. Popish hostility was employed by way of annoyance, and numbers of fanatic Spaniards, the most of whom belonged to a religious party called the Brotherhood of St. Joseph, being probably instigated by their leaders, two Jesuit priests, interrupted often the devotions of the meeting, and insulted the Spanish pastor, using the most abusive and threatening language. But he always tried to pacify their rage by means of remonstrance, until of late they became quite incorrigible, and created a great disturbance and scandal in the house and neighbourhood where he was preaching, so that the police had to interfere for the safety of his person and the maintenance of peace and order; but the perpetrators have so managed as to evade the punishment of the law, by meeting in the adjoining rooms of the house where Mr. Ruet performs Divine service, and getting up the most horrible music and dancing during worship. At the last Spanish service at which I was present the noise was frightful, and from the way they danced over our heads, we thought that the ceiling would come down. However we got safely out of the house, escorted by nearly a dozen police, who in the face of this shameful proceeding could do nothing to prevent it, nor give us any hope of preventing the recurrence of similar scandals. Soon after this affair had happened, Mr. Ruet was sent for by the Inspector of the Central Police, who informed him that the authorities would be most happy to protect him in his Christian efforts in that locality, and to prevent every misdemeanour of the fanatic party who annoy him in his ministrations there, on the condition that he would build a little chapel, or at least secure a suitable room fitted out for the purpose of religious devotion. In the meanwhile Mr. Ruet was obliged to deposit his authorisation for preaching at Cite-Bugeaud at the police office, and consequently the work so well begun in that place must be suspended until some little means can be had in order to construct a small place of meeting, or a large room be hired for that purpose. Mr. Ruet's limited salary does not permit him to build, nor even to pay the rent of such a room. Will not, therefore, some liberal Christians come forward with a small sum of money to help him in carrying on his zealous labours? It surely would be a great pity to abandon the station. It would cast dishonour upon Protestantism in the locality, and damp his spirit or ardour in other places. Suffer me, therefore, through CHRISTIAN WORK to appeal to the sympathy and generosity of those who read that publication, and who pray "Thy kingdom come," to do something for this object for His name's sake. Trusting that you will kindly excuse the liberty I take of troubling you with this long statement, and accept my Christian regards and best wishes,

Believe me, Sir, yours faithfully,

J. LOWITZ, Missionary to the Jews.

7, Rue Tanger, Algiers, *September* 9, 1865.

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